

THE

# Baptist Magazine.

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AUGUST, 1816.

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THE

NAMES OF THE APOSTLES,

WITH

A CATALOGUE OF THE APOSTOLIC CHURCHES.

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1. SIMON PETER.
2. JAMES the Elder, (son of Zebedee).
3. JOHN, (brother to James.)
4. ANDREW, (Peter's brother.)
5. PHILIP.
6. THOMAS.
7. BARTHOLOMEW.

8. MATTHEW. He was also called *Levi*, and the *Publican*, son to Alphæus, or Cleopas. Luke, xxiv. 18.
9. JAMES, another son of Alphæus, called also James the Less, and brother, or kinsman, of our Lord.
10. SIMON ZELOTES, or Simon of Cana in Galilee, a third son of Alphæus.
11. JUDAS, brother of James the Less, called also Leb-bæus and Thaddæus. A fourth son of Alphæus.
12. JUDAS ISCARIOT. See Matt. x. 1—4, Acts, i. 13, and Benson's History of the Planting, &c. p. 246.

To these must be added,

13. MATTHIAS. He was chosen by lot, and numbered with the eleven Apostles, after

the death of Judas the traitor, Acts, i. 26. He also is supposed to be no other than Nathanael, in whom was no guile. N. B. the two names have the same meaning.

14. PAUL.

15. BARNABAS. In Acts, xiv. 14, he is classed with Paul, and they, together, are expressly designated, "Apostles."

Remark 1. Our Lord seems to have paid great respect to affinity of blood. Peter and Andrew were brothers. James and John were brothers. These two last were sons of Zebedee, "and he surnamed them Boanerges, sons of thunder." They also were partners with Peter, in his fishing trade. Luke, v. 10. What a highly privileged man was Alphæus, who might say, (if the above statement be correct), "I have four sons in this illustrious catalogue." And these four were our Lord's brethren, or kinsmen. Perhaps we should call them cousins.

2. Of the twelve, Peter, and James, and John, were the most eminent. They only were permitted to witness the resurrection of Jairus's daughter, and of the widow of Nain's son; and they only were spectators of the sad scene in Gethsemane. Matthew is familiar to us only by the gospel which bears his name. Judas's name, indeed, is familiar to us, but it is blackened with everlasting infamy! Of the rest we know but very little.

3. We may reasonably suppose, that (Judas excepted) they all laboured abundantly in the service of Christ. And surely, in point of honour, they were stars of the first magnitude, excelling in glory. We are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. ii. 20. In the visions of John, their names shine like the most precious stones in the twelve foundations of the city. Rev. xxi.

14. No other men, that ever lived on earth, have had honour like theirs!

4. Their first commission was very narrowly circumscribed as to time and place: their final commission was extensive, as the world itself, and permanent, in their successors, to the end of time. Comp. Matt. x. and Matt. 28.

### A CATALOGUE

OF THE

### APOSTOLIC CHURCHES,

(or rather, Stations,)

ALPHABETICALLY ARRANGED.

1. *ANTIOCH*, the ancient capital of Syria. Acts, xiii. 1.
2. *Babylon*; 1 Pet. v. 13.

3. *Cæsarea*, (not Philippi, but the maritime) 75 miles, from Jerusalem. Acts, xviii. 22.
4. *Cenchrea*. Rom. xvi. 1.
5. *Colosse*. The church met in Philemon's house. Phil. v. 2.
6. *Corinth*. 1 Cor. i. 2. 2 Cor. i. 1.
7. *Crete*, now Candia, in the Mediterranean. Churches are supposed, for Titus was left to ordain "elders in every city." Tit. i. 5.
8. *Ephesus*. The epistle is not addressed to them as a church; but it is implied in Ch. ii. 22. See Rev. ii. 1.
9. *Galatia*. Gal. i. 2. How many churches there were in this province, we know not.
10. *Galilee*. Acts, ix. 31. How many churches is uncertain.
11. *Iconium*. Acts, xiv. 21—23.
12. *Jerusalem*. All seemed to proceed from this, as the mother church of the Jews. *Antioch* was the mother church of the Gentiles. Acts, ii. 47.—v. 11.—viii. 1.
13. *Judea*. (Third part of Palestine.) 1 Thess. ii. 14.
14. *Laodicea*. Col. iv. 16. This church, or another, met at the house of Nymphas. Col. iv. 15. See Rev. iii.
15. *Pergamos*. Rev. ii. 12.
16. *Philadelphia*. Rev. iii.
17. *Philippi*. Phil. i. 1. The epistle is not addressed to a single church, but to all the saints, with the bishops. We are not sure there was only one church.
18. *Rome*. The epistle to the Romans is not directed to a single church, as such: there might be other churches. The first church met, probably, in the house of Aquila, &c. Rom. xvi. 5.



19. *Samaria*. Compare Acts, viii. 25—ix. 31, and it will appear there were many churches in the villages.
20. *Sardis*. Rev. iii. 1.
21. *Smyrna*. Rev. ii. 8.
22. *Syria*. } Acts, xv. 41.
23. *Cilicia*. } Churches are mentioned: how many there were is not known.
24. *Thessalonica*. 1 Thess. i. 1.  
2 Thess. i. 1.
25. *Thyatira*. Rev. ii. 18.
26. *Troas*. Acts, xx. 7.

The unity of the Apostolical Churches may be regarded as an answer to our Lord's prayer, recorded in John, xvii. "That they all may be one, as Thou, Father art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." v. 21; see also, v. 11, 22, 23. Great stress is laid by our Lord on this circumstance; to which he adverts four times in a short space: and, doubtless, the period is approaching when, by the unity of the church, (now so unhappily divided!) the unbelieving world will be overpowered with the evidence of the divine legation of Jesus.

They had *one creed*. If some among the Corinthians said there was no resurrection, the apostle laboured abundantly to establish that point. When the Galatians were in danger of being seduced, the same apostle exclaims: "But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." 1 Cor. xv. 12. Gal. i. 8, 9. How solemn the charge he gave to Timothy and to Titus

on this subject. 2 Tim. iv. 1, 2. Tit. ii. 15.

They had *one code of laws*, or rule of practice. As men, living among men, they were in all things bound by the moral law. As Christians, in all those things which were peculiar to Christianity, they had the positive institutions of Christ. "One Lord." Eph. iv. 5.

They had *one baptism*. When Paul is writing to the Ephesians, he enumerates seven unities; but no argument could have been derived to suit his purpose, if there had not been uniformity in the administration of that ordinance; see Eph. iv. 3—6. The same substantial uniformity they had, doubtless, in the Lord's Supper, and the Corinthians were commended for keeping the ordinances as they had been delivered. 1 Cor. xi. 2.

They had *one constitution* of church government. This appears to have been what we should call congregational. Every church was to elect its own officers, (whose qualifications were fixed by divine authority,) to admit, and, if necessary, to exclude, its own members. 1 Cor. v. 13.

They had *one ritual*, or directory for worship. If any of the Corinthian females, possessing extraordinary gifts, and intending, perhaps, to imitate the Pagan priestesses, were disposed to introduce innovations, prophesying without their veils, the apostle instantly interferes: "We have no such custom, neither the churches of God." 1 Cor. xi. 16.

They had *one system of disci-*

*pline.* This, I think, may be fairly inferred from many incidental remarks in the Epistles, a few of which I subjoin: "My ways which be in Christ, as I teach every where in every church." 1 Cor. iv. 17. "And so ordain I in all churches." 1 Cor. vii. 17. "God is not the author of confusion, but of peace, as in all the churches of the saints." 1 Cor. xiv. 33. "Let all things be done decently and in order." 1 Cor. xiv. 40. "Beside those things that are without, that which cometh upon me daily, the care of all the churches." 2 Cor. xi. 28.

Finally: they had *one general communion*. Persons of all classes, most of them poor, many of them slaves, persons belonging to very different and distant countries, found their centre in Christ. And if sister Phebe, who appears to have been a Corinthian, has business to transact at Rome, the apostle gives her a letter of recommendation, that she may be kindly received, and have occasional fellowship with the Church in that city. Rom. xvi. 1, 2.

Stepney.

W. N.

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REMARKS  
ON THE  
**CONTROVERSY**  
IN THE  
**CHURCH OF ENGLAND,**  
RESPECTING  
**BAPTISMAL REGENERATION.**

*Continued from p. 270.*

IN reply to DR. MANT, MR. BIDDULPH has published a large pamphlet, entitled, *Baptism a*

*Seal of the Christian Covenant; or, Remarks on the Former of two Tracts, intended to convey correct Notions of Regeneration and Conversion, &c.* pp. viii. 255.

Mr. B. displays ability, reading, diligence, temper, piety; we found much that we approved and admired, but still, in the result, so far from proving his own positions, he proved the truth of the opposite. He objects to Dr. Mant's definition of regeneration for wanting uniformity; sometimes being, "simply, 'an inward spiritual grace;' at others, external privilege is combined with his description of it." p. 1. Afterwards he gives us his own definition; which is: "BAPTISM I understand to be an *outward visible sign of an inward spiritual grace, given to us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.* REGENERATION is that *inward spiritual grace; or, a death unto sin, and a new birth unto righteousness; for, being, by nature, born in sin and children of wrath, we are hereby made the children of grace,*" p. 4. To us this definition is not clear, and we think, that a man of less talent than Dr. Mant, might perplex Mr. Biddulph on his own principles; by showing either that baptism is so often NOT an outward visible sign, means, and pledge, of the inward spiritual grace of regeneration, taken in Mr. B's. sense of the term; that the first part of his definition must be too incorrect to be of any use: or, that since the church declares that the baptized infant is regenerate, that regeneration of



which baptism is the sign,—means,—and pledge, must generally, at least, accompany it. And if so, the second part of his definition will not apply; for, on his own ground, the bulk of the nation are *baptized*, but only a small remnant are *regenerated*. The visible sign, means, and pledge fails, in such numerous instances, that the number of the regenerate are only exceptions to the general rule.

Mr. B. conceives that Dr. Mant's doctrine is, "that a death unto sin, and a new birth unto righteousness always accompany the administration of the rite of baptism." p. 5. He objects to this doctrine, "1. Because I conceive that it is not the doctrine of the Bible. 2. Because I conceive that it is not the doctrine of the Church of England. 3. Because I consider it to have a very dangerous tendency." p. 5.

On the first of these points, he reasons from the word of God very forcibly: and while proving that regeneration and baptism are not convertible terms; that persons were baptized who were not regenerated;—and regenerated *before* they were baptized;—he states distinctly, that "repentance and faith are required, both by the scriptures and our church, as *prerequisites* to baptism." p. 21. Again, "Baptism is designed also to be an *evidence*. On the part of God, it is an evidence to assure us of his favour, if we possess the necessary *prerequisites* to baptism, 'repentance whereby we forsake sin, and faith whereby we steadfastly believe the promises of

God made to us in that sacrament." p. 29.

Many passages in this part of Mr. Biddulph's work we read with astonishment. We shall quote a few. "It is said, Acts, ii. 47, that *the Lord added to the church daily such as should be saved: rather* (σωζομεντες) *the saved*. Persons already brought into a state of salvation. They were *first* brought into a state of salvation and *then* added to the visible church. But how were they brought into a state of salvation? Certainly not without regeneration; for except a man be born again, he cannot see the kingdom of God. John, iii. 3. But how were they added to the Church? clearly by the sacrament of baptism. *For this is the only door of admission to the visible church*. These converts, therefore, were *first regenerated, and then baptized*." p. 24. "Baptism is a sign of regeneration, and *the appointed means of avowing faith in Christ*." p. 27. After a long list of passages on the subject of baptism, Mr. B. says: "Does it appear, from this set of texts, that regeneration was, in the Primitive Church, *contemporaneous* with baptism? Is it not rather evident that faith, real or feigned, *ALWAYS preceded it*?" p. 38. What more could have been said by a Baptist?

When Mr. Biddulph proceeds to his second objection to Dr. Mant, which is, that the doctrine of baptismal regeneration, as Mr. B. thinks Dr. M. has stated it, is not the doctrine of the Church of England, we do not think him equally happy

in establishing his argument. Both sides appeal to the 27th Article of the Church of England on the subject. Remark-  
ing upon it, Mr. B. says, "*Bap-  
tism is a sign of regeneration, a  
seal to the promises of forgiveness  
and of adoption.*" Certainly it  
is; but a sign is not the thing  
signified, nor is a seal to an in-  
strument, nor even the instrument  
itself, the benefit conferred by  
that instrument. The article  
proceeds on the supposition,  
that the candidates for baptism  
*have been before regenerated*;  
that is, have *before* become  
dead to sin, and alive, by a new  
birth, unto righteousness. It  
asserts, that in those who receive  
baptism *rightly*, that is, who  
have the prerequisites to bap-  
tism, mentioned in the catechism,  
*viz.* repentance and faith, *faith  
is confirmed* and *grace increased*,  
by virtue of prayer unto God;  
faith cannot be confirmed, unless  
it have previously existed; nor  
can grace be *increased*, unless  
it have before been conferred,"  
p. 50.

Here a great difficulty occurs.  
If the article refer only to  
adults, it is of no use either to  
Dr. Mant or Mr. Biddulph;  
but if it is supposed to apply to  
infants, how can it be proved  
to be true? Do *infants* possess  
the *prerequisites* of faith and  
repentance? If they are bap-  
tized on the faith and repen-  
tance of others, *whose* faith is  
confirmed; and *whose* grace is  
increased? — their proxies, or  
their own? If the faith of their  
*proxies*, what benefits do the  
*infants* receive? If the infants  
themselves have any faith,  
where is the evidence of its exist-

ence? And, besides, when once  
the appeal is made to the word  
of God, what do we find there  
that in any respect favours the  
sentiment, that on *one* person's  
profession of faith, *another* is to  
be baptized, and spoken of as  
regenerate through faith.

The established formularies  
of the Church of England say  
so much respecting baptism as  
regeneration, that some expla-  
nation is unavoidable. Much  
as Mr. Biddulph opposes the  
idea of Dr. Mant, and many  
more, he is compelled to say  
something upon it. His state-  
ment is, that "Baptismal rege-  
neration is admission into the  
visible church, and may, or may  
not, be accompanied with the  
renewing of the Holy Ghost;  
as a reception of the apostolic  
commission, called 'the Holy  
Ghost,' is admission into the  
ministerial office, and may, or  
may not, be accompanied with  
those internal qualifications of  
the heart, which are essential  
to the faithful execution of it."  
p. 82. Here the question re-  
turns, when our Lord said to  
his disciples, "receive ye the  
Holy Ghost," did he mean no  
more than *receive ye the apos-  
tolic commission*? Have the  
bishops a right to use such lan-  
guage? Is not this explaining  
the use of the term, "Holy  
Ghost," in baptism, by an im-  
proper use of the same term  
on another occasion? If "rege-  
nerate with the Holy Spirit" is  
so different a thing from "the  
renewing of the Holy Ghost,"  
how very unfortunate has the  
church been in the language  
taught in the liturgy! Mr. B.  
quotes Bishop Beveridge with



approbation, who says : " The chief design of baptism *now*, is to admit the children of such as profess themselves Christians into the Church of Christ."

p.95. Compare this with what he says a few pages after : " It may be said, that while the reasoning in Dr. Mant's tract refers chiefly to the case of *infant* baptism, that adopted in these remarks relates chiefly to *adult* baptism. The reason of my conduct is obvious ; the New Testament affords NO INSTANCES OF PÆDOBAPTISM, on which a train of argument can be formed. Indeed very little is said expressly on the subject." p. 113, 114. Mr. Biddulph then argues from analogy, &c. It appears, then, that the chief design of baptism *now*, is not described in the New Testament ; yet the clergy of the Church of England write concerning baptism, as if it were *at present* what it was *formerly*, a profession of repentance by faith, and, on this principle, defend the language of the liturgy ; but when the point is pressed home, it is then confessed, that its chief design *now*, is, in fact, a very different thing from what it was in the days of the apostles.

Mr. Biddulph sees the point to which Dr. Mant's reasoning tends, and confesses, that " if regeneration be inseparable from baptism, then I know not how this consequence is to be avoided, that infants, dying without baptism, perish everlastingly." p. 112. He himself is by no means of this opinion, and states his view of infant salvation in a way that will gratify all parties. But, can it possibly be forgot, by any inquirer into the subject,

that infant baptism was, both before and at the Reformation, represented as generally *necessary* to salvation ? We have brought forward a few evidences of this fact, and could easily have increased them. But if there were *no more* than these which we have quoted, how could the inference be denied ?

In drawing to a conclusion, Mr. B. cautions Dr. Mant and others who think with him, on the way to deal with *Dissenters*. He says, " the real point of general disagreement, between us and them, is that of church government. We believe in the divine origin of episcopacy, and in the *necessity* of a commission from the Great Head of the church, transmitted through the apostles, by succession, to the regular exercise of the pastoral function. On this, dissenters of every name are at issue with us ; let this point, then, be maintained ; let this ground *be taken and made good*," &c. p. 136. Our opponents, of course, choose their *own ground*, but how they are to *make it good*, is another question. The first link in the chain of their argument has no hold. But *could* they maintain this point, we assert that the controversy is not closed. The very character of the Church of Christ depends on the class of persons who compose its members ; the establishment introduces *infants* as members of the church, on a profession of faith and repentance, by proxy. If this be not the New Testament plan, the whole structure of the national church falls at once. It ceases to have the

first visible evidence of being the body of Christ; and we must look for a society which bears the scriptural character of his church elsewhere.

(*To be continued.*)

### A LETTER

FROM

THE LATE REV. R. ROBINSON,

OF CAMBRIDGE,

*To one of his Friends.*

Kilmarnock, Aug. 21st. 1780.

DEAR Mr. R.

LET us bless God, that, at the distance of almost five hundred miles, we can converse together by the pen. To me it is a great pleasure, a sort of return to England for a few moments. We have travelled above 760 miles, without any remarkable accident, through the goodness of God.

My good uncle died suddenly, as he was walking from his country house to Edinburgh, so that I had not the pleasure of seeing him. His son received me with the greatest cordiality, and did all he could, to render my stay in Scotland long and agreeable. Before I passed through Oxfordshire, I found I must not think of preaching; for invitations were so many, congregations so numerous, and places so hot, that I should have taken up several months to have made my journey this way. Accordingly I availed myself of my light blue coat, and brown thread stockings, and slipped along in most places unnoticed.

I have not seen much religion, the spirit of it I mean, till yesterday. In the morning,

I went to the New Kirk, at Glasgow, and heard a decent discourse on death. In the afternoon I went to the College Kirk, in hopes of hearing that eminent and aged servant of God, Mr. Giffies; but he was gone a journey to see his friends. I no sooner entered this place, than I found my cup filled, and running over. It is a large, circular, old building, with deep galleries, filled with serious people, so full, that it is a favour to get a seat. Every one had a Bible and Psalm book, and made use of both. In a circular seat, at the foot of the pulpit, sat the grave and venerable officers of the church, all attentive to the service, and touched with divine truths. Oh! it did my soul good only to see God's glory in the sanctuary! The young minister, who preached, from Rev. xxii. 17, delivered an excellent sermon, with which the congregation were deeply affected. For my part I seemed to myself to be in heaven; and, indeed, my soul was so refreshed, that I have enjoyed pleasure unutterable ever since. Oh, if there be any thing worth living for, it is to see our Redeemer's kingdom come, and God's will doing on earth, as it is done in heaven! Lord grant that such seasons may purify our souls, and prepare us for the blessed inheritance of the saints in light. Methought, as I sat in this delicious paradise, singing the high praises of my God, (I weep to recollect it) methought there was a singular sweetness in one word uttered by the minister; "We preach to you," said he, "*God in*



*Christ.* O, thought I, I have been seeing, for some weeks past, God in the rocks and in the roaring ocean; God in the rivers, and groves, and delightful valleys; God in the mines and dark caverns of the earth; God in the arts and sciences of men—but in none of these could I see a God, pardoning iniquity, transgression, and sin. But here, in the Church, in the Bible, here is *God in Christ*, my rock and my Redeemer! Full of these sentiments, my soul, I trust, basked in the sunshine of the Divine Presence, and the world, with all its glory, was nothing to me. How desirable is heaven! The general assembly of the first born! Is it possible, my brother, such a poor, unprofitable servant as I am, should ever be admitted thither? O let me wash the feet of the servants of my Lord!

Might I enjoy the meanest place  
Within thine house, O God of grace,  
Not tents of ease nor thrones of power,  
Should tempt my feet to leave thy door.

WATTS.

The subject affects me too much. I cannot write any more. I cannot write to all our friends; nor, indeed, to many; but you will give my love to all.

I am, ever yours,

R. ROBINSON.

ON

## CHURCH DISCIPLINE.

*To the Editor of the Baptist Magazine.*

DEAR SIR,

IN a former volume of your very valuable Miscellany, a

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correspondent observes, "We often hear in our churches of persons being suspended;" on which he grounds the following queries: "Is suspension warranted in the New Testament directory?" If it is, "To what cases does it extend, and to what cases should it be confined?" Considering the importance of the subject of these queries to the purity and prosperity of the churches of Christ, I hoped to have seen an answer from some of your judicious correspondents; but, as none has appeared, if you think the following hints deserving of notice, I shall be glad if you will give them a place in your Magazine.

We have no example, in the New Testament, of a person being suspended on account of any thing objectionable in his spirit or conduct: nor does such a measure appear reasonable and proper. There are instances of immoral conduct, in which it may not be the duty of a church to proceed to immediate exclusion, but to rebuke and admonish the offender. "Brethren, if a man be overtaken in a fault, ye, which are spiritual, restore such a one in the spirit of meekness." But, there is no good reason why he should be suspended. If his sin be of such a nature, and attended with such circumstances of premeditation and perseverance, as to afford evidence that he never knew the grace of God in truth, he ought to be put away. But if he be in a weak and backsliding state only, he ought not to be sus-

pended, for he has more need of the means of grace; and his enjoying these, does not prevent the church from warning and admonishing him of his danger.

It is to be feared suspension is resorted to, in many cases, where exclusion *ought* to take place, and no doubt *would*, if the laws of Christ were impartially administered. There have been instances of persons having been suffered to remain suspended from their religious privileges for years. This is often owing to a want of firmness and uprightness in the members of a church, or from motives of carnal policy, such as the fear of losing the pecuniary support of the individual, or from false tenderness towards his relations and friends. These half measures not only compromise the honour of Christ, but often have a most pernicious influence on the mind of the offender himself. If the church manifest their decided abhorrence of evil conduct, by a prompt exclusion, this may, under the divine blessing, be the means of awakening the conscience of the offender, and lead him to reflect, that, unless he repent, he is likely to be excluded from the kingdom of heaven: at all events, we are most likely to succeed in renewing them to repentance by the use of those means Christ has appointed. But if, on the other hand, his exclusion be suspended, it may be for years, he is in danger of thinking lightly of his sin; of retaining a presumptuous hope of the

safety of his state; and of becoming hardened in an evil way—an awful effect, which a timely exclusion might have prevented.

Though suspension, as a mode of church censure, or punishment, has no countenance in the New Testament, or the nature of things, cases may occur in which it is highly necessary. If a person be charged with a crime, and his character so far impeached, as to excite in the minds of the church painful suspicions of his guilt, though no direct proof can be adduced, in that case he ought to be suspended from communion, till the truth or falsehood of the charge can be ascertained. Under such circumstances, no church can, consistently, continue a person in full communion with them; and if he have any regard for the honour of Christ, and the comfort of his brethren, he will not desire it. But no time ought to be lost in making every necessary inquiry, and in investigating the evidence on which the charge is founded. When a man was suspected of being a leper in Israel, he was shut up till the matter could be ascertained, and then either restored to the congregation, or excluded. Lev. xiii. 13.

If there be any other case in which suspension is proper, it is when a person professes repentance for his offence, in order to afford an opportunity of ascertaining whether his profession be sincere.

Iora.

Nottingham.



ON  
ANTINOMIANISM.

MR. EDITOR,

YOU know that Arians and Socinians tell us, that many parts of our Bible are wrongly translated, and that many verses appear in our version that were never in the original. This, I know, is a very easy way of getting rid of any text they do not like; and yet, I have thought of late, that, perhaps, with regard to many *other passages*, this may really be the case. I am sure, however, that such texts cannot be taken in their literal meaning, for that would be the most horrible Arminianism that ever I heard of; and, therefore, there must be some way of understanding them, which I cannot comprehend. Now, as I have no learning myself, for I hate it—nor would I hear a man preach that was a scholar, for God does not want Greek or Hebrew to save a poor sinner; yet, I wish, that you, Mr. Editor, or some one of your learned correspondents, would just tell me whether or not some of the following texts are not either interpolations or mistranslations; or, if neither, in what way they are to be understood. I am sure they cannot be right as many people understand them; and, I confess, that they puzzle and perplex me so much, that I skip them over, whenever they come in my way.

1. Almost the whole of our Saviour's sermon on the mount is of this description; for, if it

is to be taken in its plain and obvious meaning, it is one of the most legal sermons that I ever heard in my life. It is almost all *Do, do*, from beginning to end; and, I am sure, the preacher knew very well that we can *do nothing*: besides, as we are delivered from the law, such precepts and commands are quite useless.

2. In Luke, chap. xiii. verse 24, our Saviour says, "Strive to enter in at the strait gate." Surely, this must be a wrong translation; for how is it possible for those to *strive* who can *do nothing*? If they were sinners, whom he addressed, they were dead in trespasses and sins; and, therefore, of what use could it be to tell dead men to strive? or if these words were spoken only to his apostles and followers; yet, we know that even they, as Paul tells us, were not sufficient to think any thing as of themselves; and, if they could not even *think*, how, then, could they possibly *strive*? I have often heard a blind leader of the blind exhorting his deluded hearers to strive—to agonize, &c. just as if they could do whatever they would: and this is called preaching the gospel; but it only shows that all such preachers know nothing of the plague of their own hearts, and have never been led, as I have, into the chambers of imagery.

3. Should not the passage in John, chap. v. verse 40, "*Ye will not come unto me that ye might have life,*" have been rendered "*Ye cannot come unto me,*" &c. as the former seems to imply, that they might

come if they would; whereas, I know they *cannot*; for Christ himself says, "No man *can* come unto me, except the Father draw him:" and, besides, as I am certain that Christ died for the elect *only*, it would be of no avail if, indeed, others *were* willing to come.

4. In Acts, chap. ii. ver. 40, it is said of Peter, "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Now, the rankest Arminian that ever lived, never said any thing worse than this; and, I am sure, that if I were to hear a preacher tell his congregation to "save themselves," I would instantly take my hat, and walk out of the place. Now, it is very plain, that either the translation is incorrect, or I know nothing of the gospel.

5. The same apostle, in Acts, chap. viii. ver. 22 and 23, tells Simon Magus, that he is in the gall of bitterness, and in the bond of iniquity: and yet, for all that, according to our translation, he exhorts him "to repent and pray." I am quite at a loss to think what can be made of this passage, or how it is to be understood. I am sure our minister never exhorted a sinner to repent and pray; for he knows well enough, that it would be of no use, as he might exhort him as long as he had breath, but it would be all in vain, for a *dead* sinner must be *deaf*. Now, although I have often heard our minister say, that he is the only man who preaches the gospel within twenty miles of our place, yet, I cannot think that he, with all

his knowledge, knows more than the apostle Peter knew; and, therefore, I think the translation must be wrong. There are some ministers who see plainly the folly of exhorting and inviting *dead men*, and they choose for themselves a kind of middle way, and content themselves with only *warning* sinners of their dreadful condition; but, I wonder they are so blind as not to see that there is just as little hope of a dead man's hearing a warning as an invitation, for he can attend to the one full as well as to the other. It is all God's work, and he does not want our help.

But not to trouble you with a long letter, I would only remark further, that in all the Epistles there are a great number of texts that I cannot understand, and I want to know, Mr. Editor, what you think of them. They seem to me to be very strange expressions; for, as the law is no rule of life to the believer, all these commands seem perfectly useless: besides, as Christ himself fulfilled the whole law, and God cannot require it to be twice fulfilled, these texts appear to me to have no meaning. The following are a few of them:—"Work out your own salvation;" this seems to be contradicted by the very words that follow. Again: "So run that ye may obtain"—"Quit you like men, be strong"—"Walk in the spirit"—"Resist the devil"—"Keep yourselves in the love of God"—"Fight the good fight of faith, lay hold on eternal life." These are all exhortations to the believer to



do what, I am sure, is impossible for me to do; and, if a preacher were to tell me to do it, I would tell him, in return, that it was all downright legality; for, how could I resist the devil, or keep myself in the love of God, or lay hold on eternal life? I might as well be told to take wings, and fly to heaven at once.

But, there is a great deal of such preaching in this neighbourhood—a kind of jumble of Calvinism and Arminianism together—of absolute personal election by grace, and of every man's being saved, if he will—of justification, without the works of the law, with continual exhortations to perform them—of man's working, and God's working in him—a sort of partnership—and a great deal about salvation by Christ *alone*, while man seems to have a great deal to do at the same time.

Yet, the men who preach such contradictory doctrines, (for such they are, if I have either sense or religion) have the assurance to call themselves ministers of the gospel! Poor blind guides! I can see through them all, so can our minister, and he is so zealous for the truth, that he has been preaching all about the country, and has made no small stir in some of their churches, by opening the eyes of many of their blind followers, so that now they begin to see, that they have been in darkness and bondage all their lives; and, I will engage for it, that they will never listen to such poor teachers any more. It is true, that I have lately

heard that one of them, on his death bed, most bitterly lamented that he had left his place, but I suppose that this was the effect of the temptation of the enemy.

Waiting to see your reply to these inquiries,

I remain, yours, &c.

DEMAS HIGHMAN.

P.S. Is it not probable, that David was in a very legal frame when he penned the 119th Psalm?

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## LETTERS

*From the late Rev. Mr. Newton, of St. Mary Woolnoth, London, to a Baptist Minister.*

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### No. IV.

MY DEAR FRIEND,

I LONGED to hear from you, that I might know where to write to you, though I have nothing particular to offer. As to your settlement, I have only to say, that I pray, hope, and believe, the Lord will set you down, where, according to your own views, you ought to be. You cannot see with my eyes, nor I with yours. But you honestly mean to do his will, and I have no doubt but he will guide you.

I thank you for the sight of Mr. Fuller's lines, they affected me not a little. I have taken a copy, but as I had them not from him, but from you, please, to tell him that I am ready to burn it, if he has the least objection to my keeping it. There

is a pathos in them, which I felt to my heart.\*

I bought his book which you mention, and have read it with much satisfaction; and I recommend it to others on all occasions. It is the best way of answering Dr. Priestley. He will bear dodging through Greek and Latin, but he cannot stand the test of experience. I hope Mr. Fuller's book will

do more to settle the unstable; than anything which has been done yet. I think whoever has the least spiritual perception, must see on which side the truth lies. But they who are blind cannot see by the strongest light.

We (meaning myself and Miss C.) had a very pleasant excursion into Hampshire; we were abroad seven weeks, and

\* We feel great pleasure in giving our readers these pathetic lines, written about twelve months after Mrs. Fuller's death, in a letter to Dr. Ryland.

*"Kettering, Aug. 29, 1793.*

*"MY DEAR BROTHER,*

*"—— My head has been very poorly of late, and my heart, on the 23d of August, much dejected! Mr. Butler, of Gretton, lately lost a daughter of twenty-four years of age: I preached a funeral sermon upon the occasion, and, riding through Corby-woods, the following plaintive lines ran through my mind:*

*"I, who ere while, was blest with social joys,  
With joys that sweeten'd all the ills of life,  
And shed a cheerful light on all things round,  
Now mourn my days in mournful solitude.  
There once did live a heart that cared for me;  
I loved, and was again beloved in turn.  
Her tender soul would soothe my rising griefs,  
And wipe my tears, and mix them with her own:  
But she is not; and I forlorn am left  
To weep unheeded, and to serve alone.*

*"I roam amidst the dreary woods—here once  
I walked with her, who walks no more with me: \*  
The fragrant forest then with pleasure smiled!  
Why wears it now a melancholy hue?  
Ah me! nor woods, nor fields, nor aught besides  
Can grateful prove, when grief corrodes the heart!*

*"God of my life, and guide of all my years!  
May I again to thee my soul commend,  
And in thee find a friend to share my griefs,  
And give me counsel in each doubtful path,  
And lead me on through every maze of life,  
Till I arrive where sighs no more are heard!"*

*Dr. Ryland's Memoirs of Mr. Fuller, p. 470.*

\* "I went with my wife and sister into these woods in the nut season, about seven years ago."



returned the 27th of September. Help me to praise the Lord. Mercy and goodness follow me every day. May this be the burden of your song and Mrs. \*\*\*\*\*'s.

About July, I received a letter from Dr. Hopkins, of New-England informing me, that he had sent me a publication of his, in two volumes. I inadvertently lost or mislaid a note from Mr. Mason, which mentioned the ship and captain's name, and thus have lost my books. If you correspond with Dr. H. you will oblige me by mentioning this to him. I hope to write to him, if I live to the spring, and to Dr. Robbins, at Plymouth. At present I cannot. My within-doors and without-doors engagements at home, are so much beyond my grasp, and so sadly behind-hand, that I have no time to go to America.

You are qualified to read the letters to a wife with candour, and to your candour I submit them. They exhibit, at least, a monument of the Lord's goodness to myself, and the first volume is a sort of commentary upon my narrative.

Have you seen my correspondence with Mr. Williamson, a seceding minister at Whitehaven? It was printed at Edinburgh. I have one copy which I would send you, but it is too heavy for a frank. I wish you to peruse it. The title is, *Political Debate upon Christian Principles*. The times are awfully dark, but the Lord reigns. I understand not the prophecies yet unfulfilled, but I know that they must be fulfilled,

and I expect light to spring out of the darkness. I shall hardly live to see it. However, it shall be well with the righteous. I am, or would be, of no sect or party, civil or religious, but a lover of mankind. It is my part to mourn over sin, and the misery which sin causes; to be humbled for my own sins especially, to pray for peace, and to preach the gospel. Other things I leave to those who have more leisure and ability, and I leave the *whole* to him who does all things well.

With my love, &c. and my prayers that the Lord may bless you and yours, and make you a blessing to many,

I remain,

Your affectionate,

JOHN NEWTON.

Nov. 6, 1793.

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No. V.

MY DEAR FRIEND,

PERHAPS you have been angry with me, for not answering your kind letters, but I hope you will be pacified when you hear the reason. My Church was shut up in the Whitsun-week. Since that time I have been *απορος*, having no certain dwelling-place. I have been in Cambridgeshire, in Kent, and, since, as far westward as to the foot of the Mendip hills. My face now looks homeward. I hope to be in Bath to-night, and from thence to proceed by Poole and Lymington to Southampton; where I mean to stay till towards the time when my church will be opened, which they bid me to expect will be

the first Sunday in October. Then I hope to see Mary Woolnoth, and my scattered people again. I gain no leisure by going abroad. For, besides that travelling takes up much time, wherever I go, I have so many to see, and so much to attend to, that the time I can save for correspondents, is hardly sufficient to answer the calls of necessary duty, otherwise you would have heard from me sooner. I took care, however, to forward your letters to Dr. Erskine.

Last Sunday, I preached twice at Maryport, which prevented me hearing Dr. Stennet's funeral sermon for Dr. Evans. One goes, and another goes. Your turn and mine will come; no matter when, provided while we live, we live as becometh saints, and that, when we die, we may die as becometh sinners; looking unto Jesus, and to him only. Oh, for grace!

For myself, I do not feel afraid of death, but my hope is in him, to give me dying strength for a dying hour; otherwise I shall prove a coward. I thank him, likewise, that I am not unwilling to live, for surely the world has little to charm me with *now*. She is gone, who once seemed as necessary to my comfort as the light. But the Lord is all-sufficient. He can make the hard easy, and the bitter sweet, and he does. You and I have reason to thank him for such help in the day of trouble, as only he can give. May we never forget his goodness!

May the Lord bless you and

yours abundantly. Amen. Pray for us. Love to the little boy.

I am sincerely,

Your affectionate brother,

JOHN NEWTON.

*Bristol, Aug. 23, 1791.*

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No. VI.

MY DEAR FRIEND,

I AM, in the main, a poor correspondent, but I wish not to let a letter from you lie long unanswered. I often feel for you, and therefore, in justice to myself, I ought now and then to tell you so. And, if a letter from me may give you any pleasure, I should be glad of every opportunity of writing.

I am glad to hear you have been at Birmingham, and not quite sorry to hear of your abcess, because, I hope both the journey and the wound may have a good effect upon your spirits. So far as your depression is constitutional, exercise is of great use. But yours, I apprehend, is the effect of a grief, or rather, a combination of griefs, which got too near your heart. There is something fascinating in grief: though we feel it hurts our peace, and may know, that when it is great, and long continued, it threatens the very root of our usefulness, we are apt to indulge it, and to brood over sorrow till it gives a tincture to the whole frame of our spirit, and, perhaps, makes a lodgement in us, too deep to be removed. We say, indeed, the Lord is wise and good, and does all things well; and, for our principles' sake, we avoid positive complaint: but folded



hands, downcast looks, and reiterated sighs, are deemed very allowable, as they doubtless are for a time; but, if for a long time, they become ensnaring and injurious. I pray the Lord to make you heartily willing to be wholly set at liberty from this insinuating and plausible source of pain. This willingness is half the matter, and will marvellously facilitate the cure. Dally no more with grief; try to cut short all recollections that feed the anguish of the mind. Your taper is extinguished, but you have the sun still with you. Plenty of such advice I could give; how I could conform to it myself, if I were tried, the Lord only knows; I depend upon his promise to give me strength according to my day.

I hope your little boy will live to be a comfort to you: perhaps he may preach the gospel, when you can no longer speak. However this may be, devote and intrust him to the Lord, and he will take care of him. Sufficient to the present day is the evil thereof. Why should you burthen yourself by looking a great while forward to peradventures and possibilities? Hope the best; and when you meet with a dark cloud, wait and expect to see, in due time, a rainbow painted upon it, or a light and glory springing out of it.

I believe the preacher you mention has been troublesome enough in many places; and I do not wish you his company at N. But, if he should make a visit there, you need not fear him. He cannot come without

leave. Such men are among the various kinds of fans, which the Lord employs to winnow his wheat, and to separate the chaff. Gospel-talkers have itching ears, and are fond of those preachers who help them to talk away; but gospel-walkers are seldom hurt, or, if they are a little bewildered for a season, there is a principle of heart-humiliation which will bring them right again. They may be compared to the mariner's compass, if it has been duly impregnated with the magnetic virtue, it may be drawn a little, one way or other, by the occasional approach of iron to the box; but, when the external impulse is removed, it will recover, and show its true attachment to the beloved pole. But the card, which has not been so touched, if suspended on a pivot, is prone to wander indeed.

When you are walking your rounds, I beg you to distribute our love to the families whom we know, and whom I have often mentioned by name. I think of them all. My old heart-connection with my friends at N. is no way abated by absence or distance. I am not without hope of seeing them, if we are all spared to another summer. But this is in the Lord's hands. I shall be glad if any occasion call you to London, for I long to see you; but we are both like sentinels upon our post: it is not for short-sighted creatures who are not their own, to say, to-day, or to-morrow, and much less next summer, I will go to such a place: it rather becomes us to

pray, that we may always be where we ought to be, and wherever we are, if engaged in his work, and favoured with his presence, all will be well. I commend you cordially to his grace and blessing, and remain, your sincerely affectionate and obliged brother,

JOHN NEWTON.

*Coleman-street Buildings,  
26th October, 1787.*

### No. VII.

— I must still recommend to you Gamaliel's advice. If the work be of God, you *cannot* overthrow it; if otherwise, you *need not*, for it will fall of itself. The chimney-sweeper may, perhaps, take hold of some of *your* children, but I think he will not hurt the *Lord's* children.

These winds of doctrine, as I said, are fans; they may be compared to Ithuriel's spear, they make disguised characters start up in their proper shape. I believe the Lord would not have permitted the man who troubles you so much, to have come near you, but to answer some good end, which you will see, if you can leave the case in his hand, and have patience to wait quietly. The man you speak of at \*\*\*\*\*, has long been wise in his own conceit: he has combustibles in him just suited to catch fire from such sparks. I should have expected he would admire and follow H. though you had not told me so. I should expect the same of many in O.; but they will be just the same persons they were before, and are not likely to prevail upon any

but those that are like-minded with themselves.

The embers at N. will soon go out, if you do not keep them alive, and blow them up. I have such a love for you and for peace, that, if money would prevent it, I would give something out of my pocket rather than see you degrade yourself, and perplex your people, by answering a performance which deserves no other treatment than silent contempt: especially, as I am assured, from many different quarters, that your church-letter, which he was providentially led to prefix to it, is the most complete and effectual answer to all that follows that can be desired. I should be glad to see that letter, if I could have it detached from the rest; but as to my reading the whole book, I must beg to be excused, I have neither inclination nor leisure for it.

I love you dearly, and, therefore, I write with the freedom of a friend, not doubting but you will take all in good part, though our views should differ. I believe I am far from being singular in this business: many here, who love you, say, when you are mentioned, "I hope Mr. \*\*\*\*\* will not answer him. — I am, sincerely yours,

JOHN NEWTON.

31st Jan. 1792.

THE  
PRESENT MANNER  
OF

CELEBRATING THE PASSOVER.

THIS ceremony was originally instituted by Moses, to be observed annually by the Jews, in commemoration



of that great salvation, which God wrought for the children of Israel, when the destroying angel smote the first-born of every creature in the land of Egypt, but passed over them, when the Lord redeemed them from the house of bondage, and delivered them from the cruelty and oppression of the Egyptian yoke. It was not only emblematical, and an eminent type of the great salvation, effected by the death of Christ and the redemption he hath wrought for his people, but is, even now, calculated to illustrate that great event. It was used for this purpose by the inspired writers; and it is frequently used, for the same purpose, by ministers now. Musing on this subject, a little time back, the thought occurred to my mind—What a fine opportunity it must be, to preach Christ, the great paschal lamb, to the Jews, just at the time they are celebrating the Passover! This led me to make some inquiry into the manner of their performing this service in the present day; and, I have no doubt, many of your readers will be surprised to learn, that though the Jews consider it one of their most solemn services, and attend to it with apparent devotion, yet, there is not the least resemblance in their ceremony to the original institution. There is no lamb—no sprinkling of blood, nor any thing like it in their service, but they attend to it as follows: The table of every family is covered with a cloth, on which are laid three plates; on one of these plates is put the shank bone of a shoulder of lamb, and

an egg; on another plate, three cakes of unleavened bread, and on the third plate, some lettuce and celery, or, chervil and parsley, and some horse-raddish; a cup of vinegar, or, salt and water, and a compound of almonds and apples worked up together. The table being thus decorated, every one has a glass of wine before him; for, on these nights every person must drink four glasses of wine, leaning on the left side. They then repeat a number of prayers, which it would be improper to insert here, as it would extend this article to too great length; but, I refer those who are curious, to a work published by Hyam Barnett, Duke's-place, A. M. 5568, intitled, "The Service of Passover," from which the following index is extracted, which may be sufficient to give a pretty correct idea of the ceremony.

"1. Say the sanctification—2. Wash the hands—3. Take the parsley, &c.—4. Break the middle cake—5. Say the service—6. Wash the hands—7. Say the grace—8. Break the uppermost cake—9. Eat the bitter herbs—10. Eat the horse-raddish—11. Bring meat to table, eat, and be joyful—12. Take the piece of the middle cake first broken off, and eat a small matter thereof—13. Say the grace after meat—14 and 15. Finish the hallel; and which, if duly performed, your service will be acceptable to God." Page 24, "If the ceremony of the Passover is thus completed, it will be as acceptable in the presence of the Lord, as the

actual offering of the pass-over."

How true is that saying of our Lord's, "Ye have made the commandment of God of none effect by your tradition." How completely the design and significance of the ordinance is lost! We cannot help wondering how a sensible Jew can suffer himself to be imposed upon by a ceremony so totally dissimilar as that just described. But why wonder at the Jews? Is not the ceremony of sprinkling an infant, which has been substituted for Christian baptism, as great a deviation from the original institution, as dissimilar a ceremony, and equally subject to a like rebuke?

W. H.

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### ON SUNDAY SCHOOLS.

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It is a well-known fact, that in some of the London churches, there is a great difference of opinion, as to the propriety of establishing and encouraging what are called "SUNDAY SCHOOLS." There are, in the same churches, those who *approve*, those who *disapprove*, and those who are, in a great degree, *indifferent* to the subject. With respect to the two former, candour obliges us to consider them equally sincere in their different conclusions, and, in relation to the latter, it might be well if they would turn their thoughts more seriously to the subject.

It would be very pleasing to the writer, if this humble communication should awaken the attention of some of the latter

class; as he is willing to confess, he is but just emerging from among them, and about taking his stand among those who *approve*; and should he be called a *deserter*, in consequence of this change, he wishes it to be understood that the whole weight of blame is due to our dear and highly-respected country ministers; whose communications at our different public meetings, have set this subject in so interesting a light, as to excite a wish in the minds of some, that the period may soon arrive, when there shall not be a Baptist church in this metropolis, without its Sunday School.

Without presuming to discuss the arguments at large, he wishes to state three things, which appear to him to form a three-fold cord, which, he thinks, will not be easily *broken*.

1st. The excellent *tendency* of these institutions, with respect to the lower classes of society.

2d. The great benefits which have undeniably resulted from their establishment.

3d. The sanction of Jesus Christ, to the *principle* on which they proceed. "It is lawful to do well on the Sabbath day."

On each of these particulars, it was the intention of the writer to have enlarged, but upon mature consideration, he prefers submitting them, just as they are, to all whom they may concern; only, reminding the reader, that whatever may be our prejudices, they ought to bow to the decision of him who is "LORD OF THE SABBATH."



# Juvenile Department.

## CALENDAR

FOR

AUGUST, 1816.

I. *Its Name.* August was anciently called Sextilis, being the sixth from March, but the Roman emperor, *Augustus*, changed this name, and gave it his own.

II. *Jewish fasts and festivals.*—Aug. 7. On this day the Jews commemorate the death of Aaron the high priest.

Aug. 15. The black fast, or anniversary of the destruction of the first and second temple.

Aug. 24. A day of humiliation, because the western light of the temple was miraculously extinguished, during the reign of Ahaz. (*Time's Telescope.*)

III. *Astronomical Occurrences.*—The sun enters Virgo on the 23d, at five minutes after eight in the morning.—The moon is full on the 8th; enters her last quarter on the 16th; her change is on the 23d; and she enters her first quarter on the 29th. She passes the Georgian planet on the 2d, Saturn on the 8th, Mars on the 24th, Jupiter on the 27th, and the Georgian planet again on the 29th. Mars sets within an hour after the sun, and is, consequently, encompassed with so great a portion of light, that there is no probability of seeing him.—Jupiter sets on the first, at 20 minutes after ten in the evening; and, on the 31st, at 35 minutes after eight. He is approaching the sun, and will pass about two breadths of the sun above that luminary, on the 13th of November. Afterwards, Ju-

piter will recede from the sun, so as to become conspicuous in the heavens, about an hour before sunrise, in the month of December.—Saturn is in opposition to the sun on the 13th; and is, of course, at his nearest distance from the earth. A favourable opportunity, therefore, presents itself, for any observations on this planet; and it may be seen, from the time when the stars begin to appear, till they are lost again in the morning light. At the beginning of the month, this planet rises about eight; and at the end, about a quarter before six. The Georgium Sidus sets, on the evening of the 1st, at 40 minutes after eleven, and on the 31st, at 49 minutes after nine. It is stationary on the 16th, and, with respect to its motion among the fixed stars, varies very little during the whole month.

IV. *Naturalist's Diary.*—The principal feature of this month is the harvest-scene. In Kent, Sussex, and Worcester, much hop-picking. —The flowers of the different kinds of heath, or ling, spread a rich purple hue over the whole ground. Wall-fruits are coming into season. The largest of the swallow tribe disappears, about the middle of the month; and, at the end of it, the red-breast, one of our finest, though commonest, songsters, renews his music. (*Aikin's Calendar of Nature.*)

During this month we may expect to witness a considerable diminution of the blooming flowers, and to have some intimations, that the summer is about to take its flight. The attention of the

botanist is not now arrested by the blossoms of trees and shrubs, as in former months; but it is principally confined to British plants.

The vervain, (*verbena officinalis*,) is in flower this month, and, it is said, "is never found more than a quarter of a mile from a house." The leaves are jagged, the stem four-cornered, and the branches grow in cross pairs. If the lowest pair of branches, therefore, are in the direction of north and south, the next pair will be in the direction of east and west, and the third pair will correspond with the first, &c. The prevailing colour of the flowers is white; but a tendency to red may also be observed.—The greater dodder; (*cuscuta europæa*,) may also be found in flower. It must, however, be sought on other plants, from which it derives its nourishment. Its white or purple flowers are small and numerous, and appear to spring out of the plant to which the dodder is attached. It is found on furze, nettles, heaths, and a few other plants. On Epping Forest, it is found on the *erica vulgaris*, or common heath. The round-leaved bellflower, (*campanula rotundifolia*,) is to be found on heaths, or commons, during this month and the next. It has a round and slender stem, and its flowers are blue, and resemble the form of a bell. The lowest leaves are heart-shaped, or kidney-shaped, and the higher leaves are spear-shaped, strap-shaped, and thread-shaped. The epithet *rotundifolia*, (round-leaved,) is applicable to the root-leaves, which will escape notice, unless the lower part of the plant is carefully examined. Within the bell-shaped flower will be found five stamina and one pistil.—The white goose-

foot, (*chenopodium album*,) is a plant that frequently appears as a weed in gardens; and its leaves are sprinkled with shining particles, which render it a very interesting object, when viewed through a microscope. The clown's allheal, or woundwort, (*stachys palustris*,) grows on banks of rivers, and is now in flower. The stem is four-cornered, and rough with hairs, that point towards the root. The flowers grow in whorls, and are of a reddish purple. The leaves are in opposite pairs, like the branches of the vervain. The hedge-nettle, (*stachys sylvatica*,) may be at once distinguished from the clown's allheal, by its strong scent and heart-shaped leaves. The mugwort, (*artemisia vulgaris*,) is in flower this month. It is of the same genus as the wormwood, to which it bears some resemblance. Its leaves are of a dark green on the upper surface, and cottony underneath. The common puff-ball, (*lycoperdon bovista*,) has now attained its perfection. This plant, and the others of the same genus, have three coats. The outer coat is tender, and is easily rubbed off; the middle coat is tough, and resembles leather, and the inner coat is connected with the internal substance. This plant belongs to the class *cryptogamia*, gamia being employed to denote the fructification, and *crypto* signifying hidden, or concealed. *Cryptogamia*, therefore, is appropriated to a class of plants, whose fructification is generally involved in a greater degree of obscurity, than that of the plants included in the other twenty-three classes.

V. *Remarkable events*.—August 1, 1589. Henry III. of France assassinated at St. Cloud,



near Paris, by James Clement, a Dominican friar.

Aug. 1, 1714. Queen Anne expired, (and with her the schism bill,) at Kensington.

Aug. 1, 1798. Nelson's victory of the Nile.

Aug. 18, 1746. The Earl of Kilmarnock and Lord Balmerino beheaded on Tower hill.

Aug. 24, 1572. The massacre of the Protestants in France, in the reign of Charles IX.

Aug. 24, 1662. Act of uniformity under Charles II.

Aug. 26, 1346. Battle of Cressy.

VI. *Births and Deaths of Illustrious Individuals.*—August 6, 1651. Birth day of Fenelon, Archbishop of Cambray. He died in 1715.

Aug. 11, 1673. Dr. Richard Mead, the author of *Medica Sacra*, and favourite physician of George II. was born at Stepney, in the house which is now occupied, in part, by the students of the Baptist Academical Institution. His father, Matthew Mead, was ejected from the parish church at Stepney, by the act of uniformity, and for him his congregation built the meeting-house, in which the Rev. George Ford now preaches.

Aug. 12, 1762. George Prince of Wales born. Married April 8, 1795, to the Princess Caroline of Brunswick. His daughter, Charlotte Augusta, born Jan. 7, 1796. His Royal Highness appointed Regent, Feb. 6, 1811.

Aug. 24. St. Augustine, Bp. of Hippo, in Africa, born A. D. 354—died A. D. 430, in his 77th year.

VII. *Remarks.*—If there be two days in this month, more observable than others, by Protestant dissenters, they are the *first* and the *twenty-fourth*. The *first*, on account of the defeat of

the schism-bill, which threatened to take the education of their children out of their own hands; and also, on account of the accession of the House of Brunswick; an event of immense importance in the history of religious liberty. The *twenty-fourth*, on account of the noble testimony of more than *two thousand* ministers, who sacrificed their livings, and suffered by the act of uniformity. May the dissenters of the present day prove themselves worthy of their illustrious ancestors! Recent events in the South of France will powerfully remind Protestants of the horrible massacre of the Protestants in France, under Charles IX. Aug. 24, 1572. Our Nonconformist forefathers used to preach to the young people, on the first, and on the twenty-fourth of August. Why should not this good custom be revived? Would not our young friends be thankful for information respecting those men of glorious lives and deeds, of whom the world was not worthy?

DESCRIPTION OF CALCUTTA,  
(From Mr. Ward's Account of the Religion and Manners, &c. of the Hindoos. Vol. 1. p. 84.)

IN proceeding up the river Hooglee, one of the mouths of the Ganges, the gardens and sumptuous palaces, which meet the eye, announce our approach to the capital of the East, and metropolis of the English empire in Asia, and the finest colony in the world. The magnificence of the residences, the luxury which has converted the banks of the river into delightful gardens, and the costliness and elegance of their decorations, all denote the opulence and power of the con-

querors of India, and the masters of the Ganges.

The windings of this river conceal, in some degree, the town of Calcutta, which we do not perceive, till we are within a short distance of it. Fort William, the finest fortress that exists out of Europe, presents itself immediately to the sight, which astonishes by its grandeur, and the splendour of the buildings, that are seen above its ramparts. The houses, which form the first front of the tower to the end of the glacis, are so many magnificent palaces. All these structures form an inconceivably striking prospect, and give to the town a most noble and majestic appearance.

Calcutta is on the right side of the Ganges, while Serampore, Chandernagore, and Chinsura, the Danish, French, and Dutch Settlements, are all situate on the left side, a few miles higher up the river. The governor-general resides at Calcutta. Marquis Wellesley has had the honour of erecting, for future governor-generals, a princely palace, becoming the extent and importance of the British Empire in India. Before this was erected, the governor lived in a house, less elegant than those of many private gentlemen in the settlement. The present truly noble edifice is situate on the esplanade. On the left, in front, are the very elegant buildings, called Chouringee, in which reside some of the principal servants of the East India Company. On the right hand, in front, is a fine view of the fort, and of the river, with the vessels coming into, and going out from the port. The back view looks down into what is called Tank-square. This square has the old fort to the west, the writer's buildings to the

north, Government-house-street to the east, and the Government-house to the south. This square contains a fine tank of water, surrounded by a rail, at the gates of which sepoys are stationed, to prevent the water from being spoiled. All the inhabitants have free access to fetch water from this tank, for their private use. On the N. W. side of the square, is the monument erected to perpetuate the cruelty of *Srajuddoula*, who suffocated a number of Europeans, in the black hole, which formerly stood on this spot. On the S. W. side of the square, are the buildings occupied for the use of the College, founded by Marquis Wellesley. On the S. E. side of the fort, are the jail, the hospital, and the lunatic asylum; the two former very spacious buildings. The esplanade is a fine piece of ground, railed round, and very extensive. There are two good tanks of water in it, and it forms a very excellent and airy walk for the inhabitants, in the morning and evening. Dhurumtulla, Government-house-street, Lall-Bazar, Esplanaderow, the Chouringee, &c. are spacious streets. Many of the houses are very magnificent. The Boitukhunna, eastward of the town, contains a fine row of houses. Kussitulla is full of business, but too narrow.

All the European houses in Bengal are flat-roofed, having a ballustrade round the top, where many of the inhabitants, at times, take the air. As there are no fires burning in the English houses, the European part of Calcutta is not, like cities in cold countries, covered through the day with a suffocating smoke; a walk or seat at the top of the house, therefore, becomes very pleasant.



Calcutta may, perhaps, contain about 4000 Europeans. The native town is to the N. E. of the English houses, but particularly to the north. It is very long and immensely populous. Calcutta being the capital, there is a much greater proportion of native houses built of brick, than in any other city in Bengal. The great bulk of the native houses, however, even in Calcutta, are made of mud, bamboos, and straw, though, within the body of the town, they make the natives tile their houses, instead of thatching them, to prevent fires. Yet, notwithstanding this precaution, almost every year, in the hot season, the fires are truly dreadful. Hundreds of houses are frequently burnt down in an hour, and many individuals perish. The rapidity of the flames is inconceivable, and the indifference of those native spectators, whose houses are at a sufficient distance, is astonishing. The sufferers have seldom any relief, except recourse to their own industry. It is often suspected, that many of these fires owe their origin to a desire of plunder; though, when it is considered, that the materials of these houses, in the dry weather, catch fire like tinder; that they contain the fire-place, &c. and that the natives leave the embers of their hookas, (pipes) &c. in the most careless manner, the wonder is, that the fires are not more numerous, and more destructive.

Many of the natives of Calcutta are immensely rich. A few of them are said to be worth not less than a hundred lacks of rupees. Among these, the two chief are, Sookhumuyurayu, a banker, and Nimoomulliku. Some of the rich Hindoos, keep English coaches. It is said, also, that many begin to be fond of drinking tea. Two Hin-

doos, whom they honour with the name of Raja, (king), live at Calcutta. The name of one is Raju Petamburu, and that of the other Raju Krishnu. They are both of the Kaisthu cast. The latter is an affable young man, speaks English very well, and does not seem ill informed, on many subjects. Raju Krishnu's house, at Calcutta, is fitted up, in some measure, in the English stile. It contains large pier glasses, couches, chests of drawers, desks, two or three hundred chairs, elegant chandeliers, &c. &c. In an upper room, is a stone image of Gopeenathu, one of the forms of Krishnu, a cubit and a half high. Upon this god are several gold necklaces, and a necklace of jewels, containing a very large pearl, of great value; on his legs are gold rings; on his loins a gold belt; on his wrists, gold rings; on his arms, plates of gold; in his nose, a ring set with jewels, and in his hand a gold flute. He has also a covered seat, or throne, of silver, and a number of rich gilt garments. The different gold and silver utensils, with which the worship of this god is performed, are valued at a lack of rupees. The gold and jewels worn by the ladies of the raja's house are of immense value. The raja's wife wears a hand ornament, which contains jewels to the amount of 80,000 rupees, and another valued at 70,000. The raja wears two pearl necklaces, each containing 100 pearls, and his gold dishes and cups are very numerous and valuable.

The Hindoos are naturally very lascivious, and their feasts, songs, dances, &c. strengthen these evil propensities. I am informed the number of women of ill fame at Calcutta is incredible. Very many of these women are the daugh-

ters of the Bramhuns, who have been married to the Koolinu Bramhuns. As the Koolinus marry a great number of wives, and are unable to provide for them, the greater part of them are drawn to vicious courses.

The native shops, opened for the sale of English goods, are prin-

cipally in the China-bazaar. The native manufactures, are mostly sold in the *Buru-bazaar* though some English goods are sold there also. The sale-rooms opened by Europeans, are very large, and the stock very valuable.

(To be continued.)

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## Obituary.

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### REV. ABRAHAM AUSTIN.

THE late Mr. Austin had been the respected and useful pastor, of the particular Baptist church, Elim chapel, Fetter-lane, London, upwards of thirty years. When a young man, he was afflicted with a slight obstruction in the bowels, and this continued gradually to increase, till it terminated in his death, July 5, 1816, in the 67th year of his age.

Expecting to procure a more extended memoir of Mr. Austin, for the use of the Baptist Magazine, than we at present possess, we content ourselves, for the present, with giving a short account of his last illness, and death.

It is about six weeks since, that he was under the necessity of declining preaching, and the last time that he addressed the Church was on the first Lord's day in June, when he administered the ordinance of the Lord's supper. He then considered it probable, that he should not again engage in that service; though afterwards, as the first Lord's day in July approached, he cherished the hope of once more administering that ordinance: but it pleased Him, who

doth all things well, to take him to his rest and his reward, two days before.

During the whole of his illness, he manifested that calm equanimity of mind, by which he had been remarkably distinguished. With a deep sense of his unworthiness, and in expectation of a speedy removal to the world of spirits, his correct sentiments of the way in which God justifies the ungodly, and his steady confidence in the atoning sacrifice of Christ, supported his soul, while he rested without fear upon the precious promises of the gospel. To one of his ministering brethren, who called upon him about a fortnight before his death, he said, "My mind is quite happy; I have no remarkable degree of enjoyment; but I am resting on the rock. Christ is my only hope,

'The gospel bears my spirits up.'

A short time previous to his dissolution, upon being asked, what was his opinion of the Socinian notions of the Saviour, he said, (the tears standing in his eyes at the moment,) "Such a Saviour will not do for me; I need a perfect, an almighty one." Trusting in Him, who is "the same yesterday, to-day, and for



ever," he was still happy, notwithstanding he was extremely nervous, (a disorder very adverse to a settled frame of mind,) yet he was never heard to express the least doubt or wavering, but held the beginning of his confidence firm unto the end.

To his children, on the morning of the day of his departure, he said, "I cannot speak much, but if I could, I would tell you of the preciousness of Christ:—Oh! my children, seek to know him, for nothing else will do to die by."—Here he ceased, overpowered by his feelings.

In the course of the day, he said, "I know in whom I have believed." At another time, "Lord Jesus, receive my spirit." To one of the deacons he said, "Remember me to all the friends," adding, "pray excuse me, for I cannot talk." In the evening, he clasped the hand of his eldest son, and said, "May every blessing attend you and yours; I can say no more." This, it is thought, was intended to be addressed to one of the deacons, who had just left the room. These were his last words, and, in about an hour after, he fell asleep in Jesus, and entered on his glorious inheritance.

The funeral of Mr. Austin was on Friday the 12th of July. His remains were interred beneath the meeting-house, where he had so long preached "the unsearchable riches of Christ." About sixty of his friends attended in mourning-coaches, to pay the last tribute of respect to their beloved and lamented pastor. The pall was supported by the Rev. Drs. Winter and Rippon, Messrs. Button, Hutchings, Ivimey, and North. The service was solemn, and the scene of the crowded and weeping auditory, deeply affect-

ing. Dr. Winter began by reading parts of John, xi. and 1. Cor. xv. Mr. Dan Taylor, (who had been Mr. Austin's intimate friend for more than forty years) delivered the funeral oration. The 560th Hymn of the Selection, was given out by Mr. Ivimey, and the service was concluded in prayer, by Dr. Rippon.

On the following Lord's day, two sermons were preached at Elim Chapel, in reference to the afflictive event, to very crowded and serious congregations. Mr. Ivimey preached in the morning from Matt. xiv. 12, "And his disciples came and took up the body, and buried it, and went and told Jesus." Mr. Hutchings preached the funeral sermon in the evening, from Rev. xiv. 13, "Blessed are the dead that die in the Lord," &c. Mr. Austin has left a widow, five sons, and a daughter.

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### MRS. MARY KEIGHLY.

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MRS. MARY KEIGHLY, of Undercliff, near Bradford, Yorkshire, was an honourable member of the Baptist church, at Bradford, in that county, for upwards of forty-eight years. No particular account of her first religious impressions is left; and as she spent her years in comparative privacy, nearly on the spot on which she was born, her life furnishes scarce any materials for the biographer. Suffice it to say, that, from the commencement of her religious profession, her whole conduct was remarkably blameless, her love to the house of God great, her attendance on the public ordinances of religion constant, her general conversation pious and edifying, and her endeavours to do good, according to the ability she possessed, unremitting. Hav-

ing no children of her own, she took under her care the children of her husband's brother, who were left motherless. To them she became a mother, and they, in return, entertain a very grateful sense of her kind attention to them, and of the goodness of God in placing them under her wise and faithful care. About five years ago, she was dangerously ill, and, during her illness, exceedingly resigned and happy. Her expressions were edifying, but cannot now be recollected with sufficient accuracy to be repeated. Her last illness was short; and, to the regret of her friends, she was, during the greatest part of it, incapable of speaking so as to be understood. She, however, gave decided evidence that her mind was happy, her hope unshaken, her prospects unclouded. To her pastor, who visited her a few days before her dissolution, and who said to her, "You are now near to glory," though she had not spoken intelligibly for several hours, summoning up her strength, after many efforts to speak, she replied, so as to be distinctly heard, "I am, I am." Little more could be collected from the broken sentences, which, now and then, dropped from her lips, but her serenity of mind was visible till her immortal spirit took its flight, which was on Saturday, the 3d of February, 1816.

*Bradford.*

W. S.

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MRS. ELIZABETH CHAMBERS.

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MRS. ELIZABETH CHAMBERS, of Rawden, near Bradford, was an intimate acquaintance of the above-mentioned pious woman, and survived her just three weeks. In their lives, they were

lovely and pleasant, and in their deaths they were not long divided. Mrs. Chambers was born at Low Hall, in the village of Yeaden, near Bradford, in Yorkshire, Jan. 27, 1737. Her parents were wealthy and pious, and among the principal supporters of the Baptist Church in the neighbouring village of Rawden, the oldest, and, at that time, the only Baptist church in that part of Yorkshire. She was favoured with a liberal and pious education; and it pleased God to call her, by his grace, in early life, so that, at the age of seventeen, she became a member of the church above mentioned, then under the pastoral care of Mr. John Oulton, whose father was, for many years, pastor of the Baptist church at Liverpool, and who had been himself, at the Bristol academy, a fellow student with the late excellent Mr. Day, of Wellington, and who continued to preside, with much honour and usefulness, over the church at Rawden, till after the commencement of the present century.

She committed to writing an account of her experience, from the commencement of her religious concern, until the year 1769, the greater part in the form of a diary, which, afterwards, family cares and afflictions, probably, obliged her to discontinue. These papers are interesting to a considerable degree, but are too long, for insertion in this memoir. From them it appears, that, when about 16 years of age, she fell into a lowness of spirits, and was deeply impressed with a sense of death and eternity. She thought it was high time for her to seek after things that were as durable as her immortal soul. But how to set about this great work, she was, as she expresses it, at a

loss, exclaiming, on a review of the exercises of her mind, "Oh, it is impossible to describe the devices of Satan to still my conscience." Many of them, she relates, which are no ways uncommon to persons under awakenings, young as she then was. However, her concern for her soul was abiding; her convictions became stronger, and her views of sin more clear and affecting. "I then began to find," says she, "that I had sinned against God with a high hand, and an outstretched arm. I found I was under the curse and condemnation of the holy law of God; and could see nothing but an eternity of misery before me." This conviction was still more deepened, and the consequent distress more increased by a sermon she heard, from Isa. i. 2. 'I have nourished and brought up children, and they have rebelled against me.' She speaks of spending the following night on the brink of despair. Here she began to cry unto God; for, says she, "Refuge failed me in every other place. If I staid where I was, I thought that I must certainly perish, so that I was resolved to throw myself at the feet of a merciful God, and if I must perish, I would perish there. But it is impossible to express the slavish fear it (this step) was attended with. I was afraid, the very ground would have opened, and swallowed me up, both body and soul, into everlasting misery. But, as the heaven is higher than the earth, so are his thoughts above our thoughts. God did not deal with me according to my deserts, but according to the riches of his grace in Christ Jesus. I found secret prayer and meditation very useful. By these means the Lord was pleased, by his good spirit,

to give me some light and knowledge into the mystery of salvation. I then began to see, that Jesus Christ was just such a Saviour as I needed, and often found my heart drawn out in love to him—but my unbelieving heart was long before I could believe his willingness to receive me. Many were the doubts and fears, with which I was then distracted. I found my weakness to the world increase more and more, and my chief concern was to get a clearer knowledge of Jesus Christ, and to know myself interested in those great and inestimable blessings, that were laid upon him for every repenting, returning, and believing soul. I found that nothing but the blood of the Lamb of God, could take away the load of guilt that lay upon my conscience. I still had fears, that the work of grace was not begun in me; but, at times, the Lord was pleased to give me to see, that he had begun that good work, and would not leave me till he had perfected it." She had still her difficulties, but, after describing them, adds, "Praised be God, for enabling me, by his good spirit, in some measure to comply with that precious invitation of our dear Lord's, 'Come unto me, all ye that are heavy laden, and I will give you rest.' This blessed promise, I did, in some measure find fulfilled in my soul, and saw, with some degree of clearness, that Jesus Christ was my Saviour and my Redeemer, and that he would, in due time, bring me off more than a conqueror." This was prior to her being 17 years of age. In that year she became a member of the church. She informed me, that she first felt reluctant to our Lord's positive injunctions, especially to baptism, in its primitive mode of



administration, but had that reluctance overcome, by a sermon of Mr. Oulton's, from Acts, viii. 36. "See, here is water," &c. and, without further delay, she obeyed her Lord's commands. She was assaulted with strong temptations afterwards, but was, upon the whole, kept in a lively, happy frame of mind during her residence at Rawden, till the year 1769. She, however, had one season of backsliding, of which she speaks thus: "I was after this (*i. e.* a time of great comfort) brought into a very deplorable condition. I went to make some stay at a friend's house, where I was, in a great measure, deprived of all public means of grace, and had not one Christian friend with whom I could use any freedom. I was surrounded with many snares and temptations—fell into great deadness—gave way to a conformity to this world, as my easily-besetting sin—and lost all pleasure in religion." She speaks of great distress and anguish as the effect of this backsliding state; but, upon her return to her home and her religious privileges, it pleased God to restore her to her former lively and peaceful state of mind; and she appears to have had the whole affair mercifully overruled, so as to have rendered her more watchful, more distrustful of herself, and more thoroughly established in the doctrines of grace. We must not follow her narrative, though equally interesting, any further, or we should exceed the bounds of an obituary. We cannot, however, suppress the following extract from a letter to one of her friends, written during her abode at Rawden: "I have great cause to sing of mercy and of judgment. The Lord has been pleased, out of the riches of

his free grace, to visit my soul with as clear and full a manifestation of his love, as, I think, I ever experienced. Yesterday was an exceedingly pleasant day, especially towards the close. I had delightful meditations on his word, on his mercy and loving kindness, upon heaven, and the employment I shall there find to all eternity. These thoughts were intermixed with prayer, and deep humiliation for sin; and, I think, I never felt a greater hatred to it, so that could I have spent every day in the same manner, I should have lived on the border of heaven. I have found great longings of mind to depart, and to be with Christ, which would be far better; but my will is, in some measure, resigned to his will, desiring that I may be helped to glorify him."

She had her desire; for though she soon after married, and was involved in a multitude of family cares and trials, as well as witnessed many painful things in the church at Halifax, in which town she resided for upwards of thirty years; yet she was not only enabled to maintain the life and vigour of religion in her own soul, but greatly adorned the profession of it, not only by discharging the various relative duties of her station as a wife, a mother, and a friend, but also by a patient submission to the will of God in some of the most afflicting bereavements, having to follow her highly-esteemed partner, and her two sons, to the grave. She did not enter upon that state without due consideration, as fully appears from her diary: and in all its duties and trials she found that grace on which she relied, to be sufficient for her.

The last eight years of her life

were spent at Rawden, near the place of her birth. That season of release from cares was improved by her to the best of purposes. Her diligent attendance upon the worship of God—her constantly reading the scriptures, and other pious books, in the hours of private devotion, together with her wise and holy converse with her relatives and Christian friends, rendered her not only a blessing to the church there, and a pattern worthy the imitation of all who knew her, but also contributed, in a high degree, to fit her immortal spirit for that world of glory to which it was fast approaching. The pastor of the church, the candidates for baptism, the students in a neighbouring academy, as well as the writer of this memoir, recollect, with pleasure and thankfulness, her wise counsels, and the eminently-spiritual strain of her whole conversation. Prior to the commencement of her last illness, she frequently said to her friends, that this world appeared to her much more like a barren wilderness, than it was used to do, and constantly expressed a desire that conversation should be employed upon spiritual subjects, instead of precious time being wasted upon trifling and worldly things. She seemed aware that the time of her departure was at hand, and so it proved. On Lord's day, February 18, she was taken ill, and confined to her bed. Her illness was severe, and incapacitated her for much converse; but her mind was happy. To a friend, who visited her the first evening of her confinement, she said, "I am going through the dark valley. I am not without my doubts and fears. I am conscious of many sins and offences; but the blood of Jesus

Christ cleanseth from all sin. I rest upon his all-sufficiency." Being somewhat better the following morning, and her relatives expressing a hope, that she might be spared to them a little longer, she replied, "Do not say so: I have had my doubts and fears; but, I trust, I can lay hold on the precious promises:" adding, "It is of the utmost importance to be prepared for a dying hour; nothing short of an interest in a precious Redeemer will do for you then. I see myself so vile and sinful, that might I but be admitted to the threshold of heaven, to set down with Mary Magdalene at the feet of Jesus, I shall be satisfied." Little more could be understood, except some broken sentences in which she seemed to express her great concern for the church of which she was a member, and which had been, for some weeks, in a destitute state. Being assisted to sit up, she clasped her hands together, and exclaimed, in a faltering voice, "Oh, the preciousness of Christ!" She died in February, 1816, aged 79. "Blessed are the dead that die in the Lord."

W. S.

*Bradford.*

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REV. MR. HORNBLow.

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DIED, lately, at an advanced age, the Rev. Mr. Hornblow, for many years the esteemed pastor of the Baptist church at Braintree, in Essex. He had known great family afflictions, but was enabled, through grace, to "adorn the doctrine of God his Saviour." He was not a popular, but yet a faithful and zealous minister of the gospel of Christ.

## Review.

*Visits of Mercy: being the Journal of the stated Preacher to the Hospital and Alms-house in the City of New-York, 1811. By the Rev. E. S. Ely, of New-York. 3d edit. vol. ii, 1816. Williams and Son.*

THESE little volumes are evidently compiled by an intelligent, zealous, and affectionate minister of our Lord Jesus Christ. The first of them is very elegantly recommended to the British public by Dr. Waugh and Mr. Collison. In both, we see that human nature is essentially the same in all climates; every where infected with the same malady, and in urgent need of the same great restorative. To the inhabitants of hospitals and alms-houses, these volumes will be unspeakably interesting. We earnestly wish, that a copy of them could be placed in every such receptacle of human woe. For the philanthropist, the author has provided a rich and abundant feast: And, certainly, every minister of Christ, who reads them, will go and do likewise, as far as ability and opportunity will permit. We have heard it suggested, that it would be well if the students in our theological seminaries were admitted to visit such persons, under the direction of their tutors; and we cordially concur in the suggestion. Let them be assisted to study human nature in these houses of affliction. Let them take each case singly, distinguish the symptoms, and record the appropriate remedies, with such remarks as occur at the time; and let them write out these cases neatly, in a book provided for that purpose. If they should acquire some medical knowledge at the same time,

it may be of no small consequence to them in future life.

Why the author left New York, we are yet to learn. The reason is given (we infer from p. 173, vol. ii,) in the "History of Ecclesiastical Proceedings relative to the third Presbyterian Church in Philadelphia, by General John Steele, and Mr. Wm. M'Corre." If any one of our readers can furnish us with a copy of this pamphlet, we shall feel obliged.

Oh might the mantle soon descend,  
That Howard's gentle spirit clad;  
Give human kind a general friend,  
And make the sons of sorrow glad.

Are there, who groan in haunts obscure,  
Whence misery banishes the gay;  
The pale, the sick, the shiv'ring poor—  
And shall we turn our eyes away!

Beck.

*Eighteen Sermons, by the Rev. Philip Henry, &c. selected from his original Manuscripts, and now first published, by J. B. Williams. 8vo. Conder and Ogles, 1816.*

THE name of Philip Henry is dear to all who are acquainted with the history of English non-conformity. He, that has not seen his life (written by his son Matthew, the well-known commentator) has not seen one of the most valuable and useful pieces of biography to be found in our language. A short account of this excellent man, with a collection of the most remarkable of his weighty sayings, was published some years ago by the Religious Tract Society, No. 19. He was born at Whitchall, Aug. 21, 1631, and died, June 24, 1696, in the 65th year of his age. His father was "a servant to, and sufferer for, King Charles the First; and Philip, when young, had been a playfellow with the young princes,



afterwards King Charles the Second and King James the Second." (See this volume, p. 16.) Mr. Philip Henry was ejected from Worthenbury, in October, 1661, and preached his farewell sermon to a sorrowful audience, from Phil. i. 27. He saw the Revolution in 1688, and rejoiced in the liberty it restored to himself and others.

This volume contains Mr. Matthew Henry's funeral sermon for his father, from 1 Cor. 15, 55. A funeral sermon, by Francis Tallents, his particular friend, from Rom. viii. 23. A letter to Mr. Tallents is also given in a facsimile of Mr. Philip Henry's handwriting. We subjoin a list of the texts on which the eighteen sermons are founded. These are, Psal. xxiii. 1.—Gen. xxxix. 9.—Rev. iii. 14—18.—Psal. lxxvii. 19.—Jo. viii. 37.—Gal. ii. 20.—Luke, xi. 1.—Luke, xxii. 44.—1 Pet. i. 9.—Ezek. xvi. 2.—Zeph. iii. 2.—(Three fast-day sermons.) Matt. v. 3.—2 Cor. iv. 7.—(Funeral sermon for the Rev. Sam. Taylor.) 2 Chron. xxx. 8.—Rom. xiii. 13.—2 Pet. i. 5. (his last sermon.) We do not say that they are finished compositions, or, that they are of equal merit in any respect. We cordially agree with Mr. Williams, who, in his well-written preface, observes: "The truths enforced are not, it is admitted, decorated with the ornaments of rhetoric; but the holy zeal, the convincing reasoning, and powerful appeals, discovered in the statement of them, will be a commendation to those who seek divine knowledge, and thus tend to make men wise unto salvation."

Many charming extracts might be given for the entertainment of the reader, but our limits will admit only the following; and

this may, perhaps, excite him to put himself in possession of the whole:

"Prayer is a salve for every sore. 'Is any among you afflicted? let him pray,' let the affliction be what it will: Prayer is heart's-ease. No man is miserable, whatever his condition be, but he that hath a hard heart, and cannot pray. (Mr. Dod.) Prayer hath a *probatum est* written upon it from the experience of all the saints, in all ages. In agonies, there is no cordial like it. 'I sought the Lord, and he heard me, and delivered me from all my fears.' &c. See an instance in Jacob, Gen. xxxii. Hannah, 1 Sam. i. Jehoshaphat, upon a public occasion, 2 Chron. xx. 2, 3, 17. If a book were written of all the cures that prayer hath done—I mean, that God hath done by means of prayer, it would be the largest book that ever was seen. How, then, should this endear prayer to us; increase our value and esteem of it; and engage us, upon all occasions, to the use and practice of it! What good will a receipt do, if we do not use it? Try it. Try it the next time any thing is amiss with you, either from grief under some evil present, or from fear under some evil future. Try what prayer will do—Away to the throne of grace—it is erected on purpose. There spread thy case and condition before the Lord; tell him how it is with you: implore his help—his seasonable help. Take with you words—the Master's words: 'Father, if it be possible, let this cup pass from me—if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.' " P. 182.

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*Brief Memoirs of Four Christian Hindoos, lately deceased.—Published by the Serampore Missionaries. Gale and Co. 12mo. pp. 120.*

THE Divine Lord of the Christian church has commanded all his ministers to utter his proclamation of mercy in the hearing of every creature in this apostate earth. For, when he comission-

ed his apostles to preach his gospel, he, at the same time, addressed those who should afterward live, down to the judgment-day, as is manifest from his promise to be with them always, even unto the end of the world. And, if it be the duty of Christian ministers to labour to attain the universal diffusion of saving knowledge, it must be the proper business of all who love Christ, to aid them in so good a work, as far as their ability extends, and in every possible way; praying, while they labour, "that the way of the Lord may be known upon earth, his saving health among all nations." But, as Satan has been known to quote scripture in a very plausible way, so his friends have said: the time to favour Zion is not yet come; this, with the memoirs before us in our recollection, we would not believe. Here is an artless, clear, and very affecting account, of the conversion to God of four Hindoos, lately deceased, first published by the Baptist missionaries at Serampore, and now reprinted by order of the Committee. Here is the triumph of Jesus Christ over the Pagan deities—not anticipated, but accomplished: and who can refrain from thanksgivings to God, who reflects on the following description of the abominations of eastern idolatry, given in the memoir of Rughoonath, the second native convert mentioned in this little book? He is represented as having been an enthusiast in idolatry—his back was filled with scars from the hooks by which he had been so frequently suspended in swinging on the infamous churuka. In a note, this cruelty is thus explained:

"The man who is to swing, prostrates himself before the tree, and a person, with his dirty fingers, makes a mark where the hooks are to be

put; another person gives him a smart slap on his back, and pinches up the skin hard with his thumb and fingers, while another presses the hook through, taking hold of about an inch of the skin: the other hook is then, in like manner, put through the other side of the back, and the man gets up on his feet; as he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way, and the strings, which are attached to the hooks in his back, are tied to the rope at one end of the horizontal bamboo, and the rope, at the other end, is held by several men, who, drawing it down, raise up the end on which the man swings, and, by their running round with that rope, the machine is turned."

Some swing a few minutes only—others for half an hour—some for several hours. From the memoir of Futika, the third native convert, mentioned in the volume before us, we have taken the following extract:

"At the meetings of those who worship the female deities, men and women secretly set up a woman as an object of worship, before whom a pan of liquor is placed, and a number of ceremonies performed. At length, the persons present, both male and female, drink off a pot of spirits, each man becoming a shiva, and each woman a doorga (shiva is a god, and doorga a goddess,) and conclude the meeting by indecencies, which delicacy forbids to be mentioned."

This is a specimen of idolatry, in her impious, cruel, and impure nature!

The conversion of these natives of India was well proved by their characters and conduct: Of Krishna Prisada, the last-mentioned of these converts to Christianity, we have the following account. He decidedly trusted in Christ, and walked uniformly as a Christian:

"He saw plainly, that there was nothing in all that the Hindoo gods were said to have done, that would be of use in the salvation of souls.

He possessed tenderness of conscience amongst a people, who make sin their plaything: he regarded truth amongst a nation of liars—he was a man of integrity amongst a nation dexterous in the arts of deception and fraud.”

This interesting book further represents him, “as diligent in the perusal of the scriptures—as concerned for the purity of the church, and the universal spread of the gospel—and, as distinguished by patience and fortitude under a very long and trying affliction.” We shall conclude our extracts with the subjoined account of the death of Futika:

“Brother Ward asked Futika respecting his hope of salvation: the dear man, collecting all the breath he could, with peculiar force and emphasis said: ‘I have not a doubt of obtaining salvation by the death of Christ.’ He was asked, if he had any uneasiness about leaving the world? To this he replied, by quoting ‘Blessed are the meek, they shall inherit the earth: blessed are the pure in heart, for they shall see God,’ and then added a very proper reflection or two on the vanity of the creatures. In his last illness, his native brethren sat up with him by turns, and, not long before his holy soul quitted its house of clay, they sung the hymn, the chorus of which is, ‘Full salvation by the death of Christ,’ after which, Krishna prayed: when, almost immediately, our brother’s happy spirit left the body, wafted to heaven as it were by the blessed sound, ‘Full salvation by the death of Christ.’”

We cordially recommend this very interesting little volume as deserving universal attention. It is not a little entertaining—exhibits the power of divine grace—illustrates the nature and importance of the religion of the Bible, and is much adapted to feed the flame of holy zeal in the cause of Christian missions, wherever God has kindled it on the altar of a human heart.

*The Retrospect, by Aliquis.* Button and Son, and Williams and Son.

MEN, said a shrewd observer of human conduct, write books and leave a large margin, which they fill with the smallest letter in the alphabet and the least word in the language. But, here is a whole book, written by one who appears to have had the best intentions, and it is nearly all about himself. We admit that the Divine Government, is very piously acknowledged in every part of the volume, and it is, in many respects, adapted to be useful; but, in all such performances, there is an appearance of egotism, which can never be pleasing, and we advise no man to write memoirs of himself, to be published before death has put his seal on his reputation. Perhaps it will be said, in the present case: the writer has not given his proper name, and, by this, has avoided the evil we have mentioned; but, by so doing, the book wears the appearance of a fiction, and every reader, almost, will inquire after the local habitation, and the real name of him who is here introduced to the public. We cannot refrain from observing, that if we were all to commence authorship, who is there but could fill a small volume with accounts of the changes in our circumstances, places of abode, health, and modes of thought and action, it seems very probable “that the world would not contain the books.” There are too many new books written, and too many old ones not read. We can safely recommend the piece before us for one excellence, the want of which makes worse than useless the most learned and splendid performance—it has a uniformly good tendency.



# Missionary Retrospect and Foreign Intelligence.

## BAPTIST MISSION.

### SHORT ACCOUNT OF THE CONVERSION AND BAPTISM OF KRISTNO PAUL.

(Whose Portrait appeared in our last Number.)

THE expectations of the Missionaries had been often raised, by the prospect, that some of the natives of Bengal had embraced the gospel: but it was not till after several years' patient labour, that any of them "turned from idols, to serve the living God." Kristno was the first heathen whom they thought it right to admit to baptism, upon a profession of *repentance towards God, and faith towards our Lord Jesus Christ.* This was on the last Lord's day in December, 1800. When Mr. Fountain first preached, at a little bazaar in Serampore, Jan. 5, 1800, Kristno was struck with the word: it seemed to be the word of God! Having it from Europeans added not a little to his surprise: hence he could not help talking of it to his companions. "He said, he saw himself to be a very great sinner; had lived all his life time in sin; had been a cheat, a liar, injurious, and almost all that was bad; but now, says he, I have put it off: I want no more of it; It is not my work, I wish to do it no more." Soon after this, he broke his arm, and Mr. Thomas having set it for him, conversed with him on the gospel for some time; when Kristno wept and sobbed; and, a few days after, informed them, he would come daily to the mission-house for instruction, saying, "That we had not only cured his arm, but brought him the news of salvation; and that, while his arm was healing, his soul also obtained rest and peace in Christ, and he now existed, to be his alone. On the 22d of December, he came, with another Hindoo, to eat tiffin, (what, in England, is called luncheon,) with the missionaries, and thus publicly throw away his cast. Brethren Carey and Thomas went to prayer with him, before he proceeded to this act; at which all the Hindoo servants were astonished, so many persons having said, "That

nobody would ever mind Christ, or lose cast." On this occasion, they say, "Brother Thomas has waited fifteen years, and thrown away much upon deceitful characters: Brother Carey had waited, till hope of his own success had almost expired: and, after all, God has done it with perfect ease! Thus the door of faith is opened to the Gentiles; who shall shut it? The chain of the cast is broken; who shall mend it?"

The very next day the faith of Kristno and his family was sorely tried, by the whole neighbourhood being in an uproar, on account of their losing cast. It is said, that two thousand people were assembled, pouring their anathemas upon these new converts! They put Kristno, and his family, into confinement, and then dragged them to the Danish magistrate, who, instead of punishing, dismissed them, with commendations for losing cast. The governor also promised the missionaries, that they should not be interrupted in their baptism. On the 27th Kristno, going with these missionaries into a village, where they preached, was met by a man, who insulted him, on account of his renouncing Hindooism. It is common for the natives to address each other in complements, and proverbs. This man made a rhyme at Kristno's expense, as follows:

" <i>Khristno! tumi ku?</i>	Khristno! who are you?
<i>Shoitaner gon—</i>	The devil's own—
<i>Noroka tumor shing-hason!</i>	In hell your throne!

Kristno smiled, and gave a reason for his change, which was, that in confessing and forsaking his sin, and laying hold upon Christ, he should get salvation.

Lord's day, Dec. 28. "This morning," say the missionaries, "Kristno came to be baptized, Mr. Ward preached on the subject. A good number of Europeans were present. We then went to the river's side. The governor, a number of Europeans, Portuguese, Hindoos, and Musselmans attended. We began by singing in Bengallee,

"Jesus and shall it ever be,  
A mortal man ashamed of thee, &c,"

Brother Carey then spoke, for a short time, in Bengallee, declaring, that we did not think the river sacred—it was water only; and the person about to be baptized from among them, by this act professed to put off all the debtahs, and all

sins, and to put on Christ: After prayer, he went down into the water, taking his son Felix in his right hand, and baptizing him, using English words. After this, Kristno went down, and was baptized; the words in Bengallee. All was silence and attention. The governor could not restrain his tears; and every one seemed to be struck with the solemnity of this (to them) sacred ordinance. I never saw, (says Mr. Ward) even in the most orderly congregation in England, any thing more solemn and impressive. 'Ye gods of stone and clay,' did ye not tremble, when in the name of the Father, Son, and Holy Spirit, one of your votaries shook you as the dust from his feet? In the afternoon, the Lord's supper was celebrated in Bengallee, for the first time. Kristno, at the close, said he was full of joy."

A few days after, Jan. 8, Kristno was met by a European in the street, who inquired of him respecting his profession of Christianity; and asked him, "What he got by it?" &c. He replied, "He had got nothing, but much joy and comfort: it was the work of love." It had been reported that the missionaries had given him several hundred rupees, for losing cast! Kristno was, at this time of his baptism, about 35 years old, and had a wife and four children.

On the 13th of January, 1801, they speak of Kristno saying at an experience meeting, "When I am at work, my mind goes away from God, and I am sorry, and charge it not to do so. I say, O mind, why dost thou thus depart from Christ? Thou canst not be happy any where without him: I charge thee to keep close to him."—"Kristno has a sweet natural disposition, and is, indeed, a very hopeful character. He is a carpenter, and will, I dare say, have employment sufficient to maintain his family. A gentleman in Serampore said, he thought every European ought to employ this man, and he would set the example. He has accordingly given him a good large job of work. He has a Brahmun, however, for his landlord, who has not been so kind to him, but has ordered him to quit his house."

In the June following, Kristno said to one of the missionaries, "As I lay musing one night, I thought thus: one or two of the missionaries are dead; Mr. Carey is much engaged at Calcutta, Mr. Marshman in the school, and Mr. Ward in the printing office: Bengal is a large country; how shall the people know about Christ? I would go to the end of the world to make his love known." In August Kristno, of his own accord, built

a house for the public worship of God, immediately opposite to his own. "We call this," say the missionaries, "the first native meeting-house in Bengal. To-day, Aug. 16, brother Carey preached in it to about 20 natives, besides the family of Kristno."

In May, 1803, Kristno was taken from his worldly employment, in order to be engaged in making known the gospel to his countrymen; and, from that time to the present, he has been indefatigably and usefully employed round about Serampore and Calcutta, and as far as to Silhet, on the borders of China, "in fully preaching the gospel of Christ." He is now an old man, (for a Hindoo) very zealous in the cause of the Redeemer, and greatly respected by all the brethren of the mission.

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*Extract of a Letter from Mr. Chamberlain, dated Diggah, January, 1816.*

"I came to Diggah, hoping that I might perform a service which is lacking from the brethren here. They are not perfectly acquainted with the language, and hence cannot be expected to do much among the natives: I thought, from my knowledge of the Hindoo-stanee, that I might do something; whether I shall or not I cannot say. Two native brethren from Bengal are supported here, who are useful in their way. One of these is my friend, and brother Brindabun, whom I baptized at Rehoboth ten years ago. On my arrival, I found that they had picked up some of the wanderers, whom they were directing to the Lamb of God; and about a week ago, I had the pleasure to baptize four of these persons, who had some time been waiting to be baptized: they made a very satisfactory profession of their faith in the crucified Jesus. I send you an extract from my journal:

"Jan. 3. We assembled this evening to hear four natives declare what God had done for their souls. Their declaration was very interesting and encouraging. One of these persons is a native of Bharatpos (a town beyond Agra.) He was on his way so far for Juggunath, but here divine mercy shone upon him: he was picked up by the native brethren as from the way-side. Another is a native of Joypore, which is still further beyond Agra. He was arrested by divine grace on his return from Juggunath, by meeting with the brethren Brindabun and Kurreem. Two others were Byragees from those parts of the country; one of whom was a Gooroo, who had

made many disciples. He had been under a conviction of his sins for some time before he heard of Jesus and his salvation. He told us, that he had, from the pressure of his sins upon his conscience, been accustomed to go out into the fields, and call upon God to show him the way of salvation. Upon which, he declared, that, at a certain time, he saw, in a vision, a form much like a European, which told him to go to the Europeans, from whom he would learn the true way to obtain safety. This wrought so much upon his mind, that he told his disciples what he had seen and heard, and that he had determined to act accordingly. Many of them endeavoured to dissuade him from his purpose, but he invited his disciples to a farewell feast before he left them. A few attended to his invitation, and these were very urgent, persuading him not to act so rashly. The result was, that he, and one who cleaved to him, left all, and came to Dinapore in quest of salvation, to be gained from the Europeans. Here they at different times and places met with the native brethren, who proved the way-marks to conduct them to the fulfilment of their wishes.

"6th. By the appointment of the brethren, I baptized these four natives, and two English women, who are the wives of soldiers in his Majesty's 24th regiment. Oh! that they all may continue to abide under the shadow of the Almighty, "looking for the mercy of the Lord Jesus Christ unto eternal life." Blessed be the God and Father of our Lord Jesus Christ, who has given us a handful of the first fruits in Hindoostan: may it be an acceptable wave-offering to the Lord! Now may his glory appear, and his work be prosperous!

"On the following Lord's day, they were received into the church, and all partook of the bread and the wine, in commemoration of the Lord's death. Our number, in all, amounted to twenty-three persons, who had been previously brought together, thus to unite in celebrating the Saviour's love."

Mr. Chamberlain is a most laborious preacher of the gospel, in both the Bengalee and Hindoostannee languages. In his journey from Serampore to Diggah, through Bengal, he preached, in the space of six weeks, in upwards of seventy towns and villages; in some of which he was engaged for a whole day together, preaching three, four, five, six, and seven times a day in the larger towns. "In the city of Moorshedabad," he says, "I was employed five or six days, and left it in a manner untouched after

all. Upwards of 10,000 books and tracts of all descriptions were dispersed abroad, to bear witness to the truth, that salvation is by the death of Christ. Great was the attention of the people in general; and, in many places, multitudes thronged to hear, and, with the greatest eagerness, took the tracts and gospels. When we came to a place on a market day, which was sometimes the case, the word of God was preached to people of twenty different places at once, and tracts and gospels sent abroad to enlighten the country. Indeed, so far as preaching was concerned, I had a gratifying campaign in Bengal. Something considerable was done towards calling the attention of the people to the kingdom of Christ. I know not what success may result from my labours, but I do rejoice in the work I was enabled to perform. From my operations around Calcutta, I was engaged frequently with the residents of that populous city, and became pretty well known amongst them: and, from Calcutta to the great river, in all the principal places, and, I may say, in all the inferior ones too, I was enabled either to preach the gospel of salvation, or to send abroad among them the words of life. Oh! to grace how great a debtor I am! 'What shall I render to him for all his benefits towards me?' Ah! what indeed!

"The brethren here have abundant employ in the school, and in preaching to the European soldiers in the cantonments; and, I trust, that they do not labour in vain. I hope to set out in a few days into actual service. My Pundit is coming. If health be spared, I shall have plenty of work. Pray for me.

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*Extract of a Letter from Carapeit Chater Aratoon, to Mr. Ivimey, dated Surat, Dec. 2, 1815.*

"DEAR BROTHER IVIMEY,

"I have received your favour of April 11, with the pamphlets, on the 17th September. I am much obliged to you for your kindness. I sent a copy of the Brief View of the Serampore Mission to Sir E. Nepean, one to Mr. Romer, judge and magistrate of Surat, and one to Messrs. Newell and Hall. I might have been more glad if you had sent me a copy of your work: I mean Baptist History. I have seen and read the work of our Brownist friends B. and B.—s. I am sorry to see Christians in England loosing their excellent time and



money for nothing but partiality. Oh may that blessed day soon come, when every one will forget and deny all what is their own, and will follow of Christ's and seek of Christ's. I repent a great deal that I did not study the English well enough while we were at Serampore.\*

"Surat is to the north of Bombay, and situate on the bank of the river called *Tapti*, and the town is surrounded with a first and second wall, at a distance one from another; but by river-side is only one, and some parts the walls are fallen down. Surat is much larger than Bombay; the inhabitants different among all. The Hindoos are numerous, and Parsees very active and rapacious, and busy after money: the Mussulmans, and the most of the Brahmuns, are wicked and lazy; there are very few among them a little better: the Armenians, and the Jews, are in very low state.

"Let us speak about this station. I distributed several hundred books and tracts, and have preached the word of God, and the hope of righteousness by faith, to thousands, since we have been here never neglected; nor I kept myself back from preaching, except by sickness, which kept me back from preaching for some time; and now, thank God, we are at present enjoying a good state of health. After I had many, or a large crowd, to hear me quietly, the saving and unsearchable graces of our dear Lord Jesus. But, I am sorry to say, none yet forsook their idolatry for Jesus's standard. I had once five persons, who at beginning showed themselves very well, as far as they did propose me for baptism; but they all have gone away, and made no appearance again. Two of them were seen lately, but they were changed by the thorns of this wretched world from their former

\*"The writing of C. C. Aratoon is very good, but the English is imperfect. He is by birth an Armenian, being born at Busorah. His father's father was an Armenian clergyman, and was born near Mount Arrarat. After many difficulties, which his grandfather and father met with in the Persian empire, they settled at Busorah. No person is admitted to be a clergyman in Armenia, unless he can trace his ancestors back to the tenth or twelfth generation: this, Carapeit could have done. He speaks Turkish, Arabic, Persian, Hindoostanee, Goojurattee, Bengallee, Portuguese, English, and Armenian; but Hindoostanee, Armenian, and Bengallee, better than the rest.

mind, though I have got my hopes in the Lord Jesus, that, by his loving kindness, all that I laboured in this parts will not be wholly in vain; but, at another hand, when I consider of living so long a time in this country, and having no full progress of my preaching more; I mean, turning one from idolatry, or from Mahomedanism. Oh! this is a great pain in the heart and spirit of a preacher, who has been among so many [at Serampore] and afterwards sitting alone. Oh! my dear brother, I intreat you to pray for us, particularly for the success of the gospel; that my hands may work again as once was employed in his holy work. Oh! I may see some of the idolators in this country, sitting close to the feet of Jesus our Lord: then I may die.

"I am going to leave Surat for a time, to go and preach the unsearchable riches of our Lord and Saviour Jesus Christ in Goojeratt and Joypoor. I beg you to remember me to all of your church members, and tell them I am begging them to pray for me, and the success of the gospel.

I am,

My dear brother,

Yours very affectionately,  
C. C. ARATOON.

## CHURCH MISSIONARY SOCIETY.

WE acknowledge, with gratitude, the kindness of the conductors of the above Society, for lending us their engraving of the Kolloh-man, or African devil; from whom the poor women and children of Bullom are seen running away, terribly frightened, at his approach.

The Rev. Mr. Nyländer, placed among this degraded people as a missionary, gives the Society the following account of this practice:

"KOLLOH, is the name of a great spirit, who is supposed to reside in the neighbourhood of Yongroo. He never comes out of the woods, except on such mournful occasions as the death of a chief; or, if a person has been buried without his relations making a cry for him, then the KOLLOH, who has intercourse with the departed spirits, feels himself so much hurt, that he is obliged to leave his abode at nights, and to go to the houses of those relations to rouse them, and to trouble them every night, till they procure rum and palm-wine, &c. and have a good drink, and dance publicly, in remembrance of their departed friend. See the Engraving.

## THE KOLLOH-MAN.



"The **KOLLOH** is made of bamboo-sticks, in the form of an oval basket, about three feet long, and so deep, that it goes over the man's shoulders. It is covered with a piece of net, and stuck all round with porcupine-quills on the nose. The mouth and nostrils stand wide open. It is frightful to look at. Children, women, and old people, run and scream at its appearance.

"A certain man pretends to have some very intimate intercourse with this Beelzebub; and therefore he is called by the spirit to take the **KOLLOH** on his head, and to go about with it, to see that the dances, drinkings, and howlings, are carried on regularly through the whole night; and that all the young people, who are at work through the day, are at the dance at night. If any are missed, he is permitted to enter the houses, and to drive them out by force; and he is a faithful servant of the devil. Some people stay out in the fields, through the night, to enjoy a little rest after their daily fatigue.

"The Kolloh-man is naked, has washed himself over with white clay, and has fringes of packing-mats, or plaintain-leaves, round his waist, knees, and ankles. To give notice of his coming, he rings a bell, which is fixed inside of the cap or basket. He has a switch in his hand, to show his authority. If any person pass by his abode, which is near the public road, he sings out, "Ee!" with one tone. If people meet him in the road, they must either hide themselves, or else go back; otherwise he catches them, and carries them to his

place, and keeps them there for a few days, teaching them something of his arts, which the people keep very secret. He makes them swear, and tells them, if they discover the secrets, the **KOLLOH** knows it, and makes their bellies swell, and they are dead the moment they divulge any thing of the secrecy.

"After any of the people (chiefly children of ten or twelve years, sometimes young men) have been taught in the mysteries of **KOLLOH**, they engage in his service, and go about with their teacher, beating on a small turtle-shell, and singing.

"He came also to visit me, standing before the door, and sang out his long "Ee!" the children all running to hide themselves. I asked what it meant, and was told that this was the devil; and, as the great headmen of the country were dead, he was much troubled about it, and came out of the woods to make cry for them; and now he came to give me service. I said, "I accept of no devil's services: I am come to drive him out of this country."

"These Kolloh people are a set of plunderers, who used to disturb the natives very much. When the Sierra-Leone Company had people here, they have plundered them of every thing.

"It shall be my labour to banish, not only this representative of the devil, but the devil himself, from the Bullom shore. He has great power in this benighted spot; and resists our labours, both in private and in public. May we be enabled to conquer, through Him who has all power in heaven and in earth!



## LONDON MISSIONARY SOCIETY.

THE following account of remarkable events, which have lately transpired in one of the South Sea Islands, will, we hope, be fully corroborated and confirmed by future communications :

*Missionary Rooms, Old Jewry,  
London, June 26, 1816.*

A letter was received this day from Mr. W. P. Crook, dated Sydney, New South Wales, November 2, 1815, from which the following important information is extracted :—

“ I have just received a packet from Otaheite, the contents of which are of the most satisfactory and delightful nature. If the question now be asked, ‘ Hath a nation changed their gods ? ’ I think, before you receive this, it may be answered, Yes.\* The Taheitan nation hath changed their false gods for JEHOVAH the true God. The majority of the people of Eimeo, near a thousand, have renounced idols, and professed themselves the worshippers of the true God ; and they are daily increasing. Brother Davies has six hundred and sixty in his school, whom he catechises and instructs. Dear man, he is ready to sink under his labours. I long to be with him ; as he and all his brethren say, I may be immediately useful.† Brother Scott was taken to his eternal rest in February last, leaving a young wife and two children. The brethren Davies and Nott, amidst their active labours, are frequently very ill ; yet, blessed be God, the gospel flourishes and gains ground rapidly.

—“ I am called upon for this letter, therefore must conclude, and have only time to add, that the triumphs of the gospel in Eimeo will be considered as the most glorious and marvellous that have been witnessed for many ages.—Priests publicly burning their gods—chiefs destroying their morais—pulling down their sacred altars, and cooking their victuals with the materials—men and women eating together;‡ and group

\* This refers to letters from the missionaries, not yet received.

† Orders were sent, out some months ago, to Mr. Crook, to proceed to the Society Islands to assist the missionaries. Four additional labourers, and their wives, are also on their passage to Eimeo for the same purpose.

‡ “ The women are not permitted to eat with the men, nor may they drink out of the same cup.” — *Missionary Voyage*, p. 361.

after group flocking to the missionaries, and giving themselves to the Lord. These triumphs of the gospel will be proclaimed through the world, and our Immanuel will be praised by thousands and tens of thousands for what he has done in Eimeo.”

## CHRISTIAN TREATY,

OR

## SACRED ALLIANCE.

It is truly gratifying to learn, that the “ Christian Treaty,” some time since agreed upon between the powerful monarchs of Russia, Prussia, and Austria, has been also acceded to by Sweden and Holland. The following is the message of the King of the Netherlands to the States-General, by which his Majesty informed them of his accession to the act denominated *The Sacred Alliance*.

“ The treaty, by which their Majesties the Emperors of Austria and Russia, and the King of Prussia, on the 26th of September last, made the noblest precepts of religion and morality the rule and measure of their political transactions, has justly excited universal attention ; and no one has doubted that a system, worthy of these virtuous princes, if it were universal, and carried into full and permanent effect, would have a beneficial influence on the state of society, and the reciprocal relations of nations.

Desirous, on our side, of contributing to this exalted object, we could not hesitate to comply with the invitation made to us by our powerful ally the Emperor Alexander, and herewith your Excellencies will receive copies, both of the said alliance, and of our act of accession to it.

(Signed) “ WILLIAM.”

“ *The Hague, July 1.*”

There is good reason to believe, that His Majesty, the King of the Netherlands, will be favourable to the missions from this country, established in the Islands lately ceded by treaty by the British Government. His Excellency the Ambassador, Mynheer Fagel, has lately received an application from the Baptist Missionary Society, to permit a missionary to proceed to Java, in the most friendly manner, and kindly engaged to interest himself with the new governor, to procure for the missionaries the same favour and protection they received from the British Government.



## Domestic Religious Intelligence.

### CONGRATULATORY ADDRESSES

*Of the General Body of Protestant  
Dissenting Ministers of the Three  
Denominations.*

*(Extract from the London Gazette,  
July 2, 1816.)*

THE following addresses have been presented to His Royal Highness the Prince Regent; which addresses His Royal Highness was pleased to receive very graciously:

To His Royal Highness George Prince of Wales, Regent of the united kingdom of Great Britain and Ireland.

*May it please your Royal Highness,*

WE, His Majesty's dutiful and loyal subjects, the general body of the Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, beg leave to approach your Royal Highness with cordial congratulations on the marriage of Her Royal Highness the Princess Charlotte Augusta of Wales, with His Serene Highness the Prince Leopold of Saxe Cobourg.

Highly valuing the numerous advantages, which this country has long enjoyed, under a succession of princes of the House of Brunswick, we take peculiar interest in this auspicious event.

Permit us, Sir, to express our warmest wishes, that the alliance may be productive of permanent satisfaction to Your Royal Highness.

From the education of Her Royal Highness, in principles adapted to give stability to a government, and prosperity to a nation, we confidently cherish the hope, that the true dignity of our country will be preserved by the wise and beneficial exercise of the same desire to promote the welfare of the people, and by the same sacred regard to the freedom of religious profession and worship, which have characterised the reign of our venerable Sovereign, and the administration of government by your Royal Highness.

Influenced by these sentiments, we fervently offer our prayers to the King of kings for the continued health and happiness of your Royal Highness, and of those illustrious personages whose

nuptials have called forth from His Majesty's subjects such lively testimonies of approbation.

Signed, on behalf of the general body,  
Abraham Rees, D.D. F.R.S. F.L.S.  
Soc. Amer. Soc. John Rippon, D.D.  
Thos. Morgan, Joseph Brooksbank,  
Al. Waugh, D.D. John Humphrys,  
T. Belsham, Thos. Thomas, Richard  
Bowden, Wm. Newman, John Coates,  
Wm. Moon, John Townsend, Thos.  
Cloutt, John Hawksley, John Potticary,  
Thos. Wood, and John Yockney.

To which address His Royal Highness was pleased to return the following most gracious answer:

"I thank you for this loyal and dutiful address.

"I derive the utmost satisfaction from the persuasion, that the event which has occasioned this expression of your sentiments is equally calculated to promote the happiness of my family, and to afford additional security to the best and most important interests of the nation.

"You may confidently rely upon the continuance of my favour and protection."

To the Prince Regent, the deputation were introduced by Viscount Sidmouth, and afterwards had the honour of kissing His Royal Highness's hand.

To Her Royal Highness the Princess Charlotte Augusta of Wales.

*May it please your Royal Highness,*

WE, the general body of Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, beg leave to present to your Royal Highness our sincere congratulations on the event of your alliance with His Serene Highness Prince Leopold of Saxe Cobourg, and to tender our warmest wishes for your truest felicity, through every succeeding period of your existence.

Descended from an illustrious line of royal ancestors, who have meritoriously and successfully laboured to advance the general improvement of the nation, and confirm our much valued liberties, we are persuaded, that your Royal Highness will derive the highest satisfaction from emulating such laudable examples.

Should your Royal Highness be ever called to fill the arduous and elevated

situation of a Sovereign, we are confident, that the conduct of your Royal Highness will evince the unceasing conviction, that a devoted attention to the intellectual and moral improvement of a cultivated and loyal people, will afford your Royal Highness more solid gratification, and confer more real splendour, than the outward ornaments of royalty.

To His Serene Highness Leopold George Frederick, Duke of Saxe, Margrave of Meissen, Landgrave of Thuringuen, Prince of Cobourg of Saalfeld, &c.

*May it please your Serene Highness,*

WE, the general body of Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, have sincere pleasure in hailing the arrival of your Serene Highness in this kingdom on the present important occasion, and in presenting our warmest congratulations on your alliance with our amiable and illustrious Princess Charlotte Augusta.

From the elevated descent, various accomplishments, and excellent qualities of your Serene Highness, we are led to entertain the most pleasing expectation of the felicity attendant upon these auspicious nuptials.

It is our ardent wish, that this country may afford your Serene Highness facilities for every active, liberal, and beneficial pursuit, congenial to your taste and inclination.

In promoting the happiness of our beloved Princess, the country's hope, affording her kind and constant support on all occasions, conducive to her advantage, and aiding her benevolent designs for extensive usefulness, your Serene Highness will be intitled to the gratitude and affection of a free, enlightened, and loyal people.

Duly appreciating excellence, we rejoice to see it transplanted, naturalized, and flourishing in our land; and it is our wish and prayer, that your Serene Highness may enjoy, to a distant period, all the happiness which your exalted station can bestow.

These addresses are signed, on behalf of the general body, by

Abraham Rees, D.D. F.R.S. F.L.S.

Soc. Amer. Soc. John Rippon, D.D.

Thos. Morgan, Joseph Brooksbank,

Al. Waugh, D.D. John Humphrys,

John Townsend, Thos. Cloutt, Thos.

Thomas, Wm. Newman, John Coates,

Wm. Moon, Thos. Rees, F.S.A.

John Hawkesley, John Potticary, Thos.

Wood, and Richard Bowden.

To which addresses Her Royal Highness and His Serene Highness were pleased to return the following answer:

"Be assured, that we receive the congratulations of the Protestant Dissenting Ministers of the three denominations with every cordial satisfaction and pleasure; and we are well assured in those fervent hopes they express for our mutual happiness, and for the prosperity of His Majesty's kingdoms."

The deputation, as above, were introduced by Sir Robert Gardiner, and were afterwards admitted to the honour of kissing Her Royal Highness's hand.

## BAPTIST IRISH SOCIETY.

THIS Society, since the annual meeting, encouraged by the spirit evinced on that occasion, has resolved to support ten additional day schools, for teaching the native Irish, under the superintendence of several clergymen, who have united themselves with the Society, and from whose co-operation much benefit may be expected. In consequence, also, of a resolution, passed by the Association of Baptist churches in Ireland, viz. that the Society would send another itinerant, Mr. Stephen Davis, a member of the church in Devonshire-square, London, has been engaged for that purpose, and was publicly designated to the work, on Thursday evening, July 11, at Dr. Rippon's meeting, Carter-lane. The service was commenced by Mr. Coles, of Poplar, by reading the 13th chapter of Acts, and prayer. Mr. Ivimey, the Secretary, gave an account of the objects of the Society, and of the labours of the itinerants, &c. already employed—inquired of Mr. Davis, what were his reasons for devoting himself to the ministry in Ireland—and what were the doctrines he intended to preach. Mr. Davis gave satisfactory answers to these questions. Dr. Jenkins prayed the ordination prayer, with imposition of hands. Dr. Rippon being prevented by the lateness of the hour from joining the charge to the itinerant as he had intended, after saying a few words by way of caution and advice, concluded in prayer.

## ORDINATIONS.

### BIRMINGHAM.

May 22, 1816. Mr. W. Hutchings was set apart to the pastoral office over the



Baptist church, assembling for divine worship in New Hall-street, Birmingham. The Rev. J. Poole, of Bilston, introduced the services of the day by reading a suitable portion of scripture, and prayer. The Rev. Mr. Brewer delivered an interesting account of the nature of a gospel church. The Rev. B. H. Draper, of Coseley, asked the usual questions—received the confession of faith, and prayed the ordination prayer. The Rev. T. Hutchings, of Unicorn-yard, London, gave his son an affectionate and solemn charge, from 2 Tim. iv. 1, 2. The Rev. Mr. Birt, of Cannon-street, preached to the people from Heb. iii. 1. and the Rev. W. Taylor, of Boston, concluded by prayer the truly pleasing and profitable exercises of the morning. Mr. Hutchings, senior of London, preached in the evening, "Save, now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity."

#### BIGGLESWADE, BEDFORDSHIRE.

MAY 28, 1816. Mr. James Clark, late of Stepney Academy, was ordained to the pastoral office in the Baptist Church at Biggleswade, in Bedfordshire. Mr. Geard, of Hitchin, commenced with reading and prayer. Mr. Cox, of Hackney, described the constitution of a Christian Church,—received from Mr. Foster (one of the deacons of the church at Biggleswade) an account of the circumstances which led to the solemnities of the day,—and presented to Mr. Clark a variety of questions, to which he returned satisfactory answers, together with his confession of faith. Mr. Bull, of Newport-Pagnell, offered the ordination-prayer. Mr. Newman, of Stepney, delivered the charge from Prov. xxvii. 23—27. "Be thou diligent to know the state of thy flocks," &c. Mr. Edmonds, of Cambridge, addressed an exhortation to the church, from Phil. i. 27. "Only let your conversation be as it becometh the gospel of Christ," &c. Mr. Morell, of St. Neots, concluded with prayer. One circumstance in this service appeared powerfully to affect the audience. The deacon, who represented the church, referred to his deceased father, and the pastor to his mother who was present, in such a strain of filial piety, and with such tender expressions of affectionate gratitude that every heart was moved! In the evening Mr. Bottomley of Ramsey prayed, and Mr. Hillyard, of Bed-

ford, preached from Ezek. xvi. 14. "And thy renown went forth among the heathen for thy beauty," &c. Mr. James Clark's prospects are highly encouraging. We are glad to hear, that by his labours the congregation has been greatly increased, and that two additional galleries are about to be erected immediately.

#### PORTSEA.

THE second Baptist Church in White's Row, Portsea, has lately experienced a considerable revival, through the divine blessing, on the preaching of Mr. Wm. Hawkins, a member of the Church at Norwich, under the care of Mr. Joseph Kinghorn. The ordination of Mr. Hawkins took place at the meeting house of the first Baptist church, on Thursday, the 13th of June, 1816. The introductory service, asking the usual questions of the minister, and receiving the confession of faith, was conducted by Mr. Giles, of Lymington. The ordination prayer, (by imposition of hands) was offered by Mr. Kinghorn; who also delivered the charge, which was founded upon Col. iv. 17. "Say to Archippus, take heed to the ministry which thou hast received in the Lord, that ye fulfil it." The sermon to the people was preached by Mr. Ivimey, of London, from. Phil. ii. 29. "Receive him, therefore, in the Lord, with all gladness, and hold such in reputation." The other parts of the service by Messrs. Phillimore of Kingston, and Griffin (Independent) of Portsea. Mr. Kinghorn preached in the evening, at the Independent meeting in King Street, from Gal. vi. 14. Messrs. Ivimey, and Russel, of Broughton, engaged in prayer. At a prayer meeting, at White's Row, at seven o'clock in the morning, Messrs. Dore, Tilly, Clay, &c. were engaged.

It affords matter for encouragement to reflect that this revival, was preceded by an agreement among the ministers of five Baptist churches at Portsea and the vicinity, to hold a monthly missionary prayer meeting. This was about two years since. Thus, while they were fervently imploring spiritual blessings for others, they have been, in a particular manner, blessed themselves.

*Erratum in our last.*

P. 265, line 10, for *fulfil*, read *forfeit*.